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THE

NEW-JERUSALEM MAGAZINE.

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JUNE, 1886.

THE COMING OF THE SON OF MAN.*

"And they shall see the Son of Man coming on the clouds of heaven with power and great glory."—MATT. xxiv. 30.

THE Lord is called the Son of Man, because He was born among men with a human mind and a human body, and as a man suffered and labored, and was a companion to men. He differed from other men only in this: that other men have received their life mediately through their fathers' love, and it is finite, and prone to perversity as their fathers were; but His life was the immediate Divine Love Itself. And as the Divine Love is love for men, from the steady impulse of that love He entered into everything that concerns the welfare of men, learning as a child, and living as a man from the Divine desire to save them from evil and lead them into the good of heaven.

At the time He said these words, He had nearly completed this course of human living. He had made His Human, from the impulse of the Divine Love, first wise with the Divine Wisdom, and then good with the Divine Goodness. He had done in every stage of that life as the Divine Love would have men do, had manifested the Divine desire, the Divine ends for the human race perfectly. Through the very perfectness of His love He was now outgrowing all human forms of thought

*A Discourse delivered before the Massachusetts Association, April 8, 1886, and published at its request.

and expression, and was becoming the Infinite Divine Love on the plane of human life, capable of filling every expression of goodness, but Itself beyond expression, of inspiring every human life, but not of being contained in any visible human life. This was what He meant by His becoming One with the Father, and by His going to the Father who was greater than He. And yet He said that at some future time they should "see the Son of Man coming on the clouds of heaven with power and great glory."

There is no way for the Infinite One to come to men but as the Son of Man. A wise man or woman can come to a little child, and say such things as the child can understand, and as will be helpful to it, only by taking on the forms of thought of the child. In those forms of thought he can have his far-reaching purpose and intent, but it must be thought out and expressed in the forms of the child. And so He whose love embraces mankind through all the universe,—and not merely as they are, but as they may become in the eternal future,—if He would speak to men, must take on the forms of thought and speech that men have. He must speak of the little things they see, and hear, and feel, of what they call good or call evil; and guide them among those things a little way towards what is eternally best. His Infinite and eternal purpose He must think as men can think it and receive it, meaning much more, of course, than they can see, but involving it in their own thoughts and words.

And so, from the beginning He did come to men. At first through angels, who themselves were men made heavenly, and who came to men and spake in the language and thoughts of men. And afterwards through prophets into whose thoughts and words the Divine meaning came, expressing through them a little of that meaning, and representing infinitely more. It was because the Divine love and thought were thus clothed, and as it were born, of the prophets, that they as to their prophecies were called the Son of Man.

But that which was represented through them, and only in small part clearly thought out and expressed, He, when He came in His own Human, thought out perfectly; and though

He told many things in parables, and in all that He said meant infinitely more than was understood, He did teach the genuine Divine thought clearly; the things that were said to them of old time He opened, and their real intent He expressed.

Through His human mind in its orderly development He did this; and when all was done that could thus be done, and all was expressed that could be expressed, from the very fulness of His love from the desire to be infinitely present in human life with power to bless, He laid aside all limiting means, and made the Human itself the Infinite Love.

The Human thus glorified was the Divine Love Itself with men, and was not the Son of Man, but the Son of God; that is, it was God Himself, the Divine Love for men, present in their plane of life. He was not as He was before He came; for then He was only within or above the heavens, and present with men only as the heavens could transmit His Presence; but now He was immediately present throughout the heavens, and with men on earth. And yet He was Infinite, and had no longer in Himself the finite forms which were of the Son of Man, nor any other means of interpreting His infinity to angels or men. How, then, should we know of His Presence? How be taught by Him? How should He come again as "the Son of Man"?

If when He left the world He had withdrawn all that He had said and done, had destroyed all that He had previously said through the prophets, and all memory of His teachings and His works from the minds of those who had seen and heard Him, there would be no interpretation of Him. His Presence would be unseen, unfelt, unknown. But the quickening of His Spirit, instead of destroying these things, indelibly impressed them upon the minds of His followers, and caused them to be written for a perpetual memorial of Him. He had clearly expressed much, and represented all of His Divine thought for the welfare of men; and His Spirit brought to remembrance all things that He had said and done, and caused to be written whatever was necessary completely to embody that thought. That record is itself the Son of Man. It is the finite form of His human life and thought. While

He spoke the words and did the works, He spoke not merely of Himself, not merely what was finite, but the Infinite Love within Him did the works. And He from that same Infinite Love, now present with us without measure, can open and enlighten our minds to see what He was thinking and loving and intending when the words were spoken and the works were done. If any man will do His will, and enter into the life and the love of the Lord, in the light of love the Lord will reveal Himself to him, and teach him what He Himself loved to do, and what He would have him do.

It is as the Son of Man that He comes to us, and it is as the Son of Man that we must think of Him if we would enter into His life. An Infinite Being we cannot know as He is in Himself; we cannot even think of Him definitely, and His Infinite affections we cannot enter into. If we try, we are only dazzled and blinded, and if we persevere, we shall swoon away; for no one can see God and live. But as the Son of Man, He revealed the Infinite to us in a form that we can think of distinctly and love and follow. From the Infinite Love He took the little children in His arms and blessed them, He taught the disciples and the multitude upon the mountain, He laid His hands upon the lepers and cleansed them, upon the sick and they were healed. As we listen and observe, we are touched as by Love Itself doing and speaking; as we obey and do as He taught, the Love enters into our life. In Him the Divine is revealed so that we may know it and be conjoined with it.

We know and feel that this is so; and because His Love so touches us we would know more of Him than is plainly revealed in the Scriptures. There are very many things that, no doubt, are represented, but in the letter are very obscure, or only hinted at. Where is the account of His life during childhood, youth, and early manhood? Where the record of His temptations, and earnest conflicts with the evils that beset mankind, and which He subdued for us? We have a record of three simple trials in the desert, and the account of that severest of trials, His condemnation and death upon the cross; but these are not being tempted at all points as we are; they

are not meeting the enemies that assault us day by day; they are not His daily life. And again, we have hints of His work in the inner world, of which only some effects appear plainly. Angels rejoiced in His birth; what was His life to them? How did He expand their thought, purify their love, free them from enemies, enlarge their opportunities? Devils knew Him, and obeyed Him. He said, "I beheld Satan as lightning fall from heaven." These are hints of a deep work which He was doing, of which more is not plainly told. And yet we are told that His whole life was but a fulfilling of the Scriptures, that He was the Word made flesh. All things of His life are contained therein; and contained not for the purpose of concealing them, but of revealing them. There was nothing in His life which He did not desire mankind to know; for there is nothing that was not done for their sakes, to make known to them what the Infinite Love would do in their states, and what it would have them do to live from the Eternal Love. And they who truly love Him desire to know these things, to understand the course of His human development and His inner life, that they may enter more deeply into it. Reverently they would confess that His life has infinite depths which they cannot sound; but to the extent of their human capacity they would know Him and follow Him.

And when He said, "Hereafter ye shall see the Son of Man coming in the clouds of heaven with power and great glory," this fuller manifestation of Himself is just what He intended to promise. For the clouds of the true heaven, the clouds which both conceal and reveal the Sun of Heaven, are the representatives of the Word. To the Word we go for all heavenly light and warmth.

And how can these deeper spiritual things of the Word be opened? The Lord cannot now appear and tell us of them,—He who is the Infinite Love with men. What He would do He must do through a man. He can illumine the mind of one who loves Him, so that He may see truly the things that are revealed to him. He can admit him into that inner spiritual world, and show him the things of heaven; where also he may learn the nature of heaven, and its relation to men, and may

see many prophecies fulfilled; and where he may see the correspondence between the spiritual things of the mind and the objects of the outer world, and may thus learn the language of representatives in which the Scriptures are written. And then leading him by his love for the truth and for the Lord Himself, He can open to him in all the Scriptures the things concerning Himself, teaching him to read there the story of His inner life, of His progress from earliest childhood to His death, of His labors in Himself, His hopes for men, His temptations, His efforts, His despair, His peaceful triumphs of love.

Opening these things to one prepared for the purpose, He teaches them to all who love Him and are in the light of His Love, giving them to enter as deeply as they will into His life and thought.

And these things the Lord has done for His Church through His servant Emanuel Swedenborg. All who love the Lord are introduced by his writings as deep as they care to enter into a clear understanding of the Lord, and into a knowledge both of His life on earth and of His regenerating work for men. The truth that is revealed through Swedenborg is only the more perfect manifestation of the Son of Man and His power and glory. It all relates directly or indirectly to the Lord's human life, and to the work of His love for saving men, in forming heavens which He fills with His Presence, and in redeeming men from evil. Its value is wholly that it interprets that life and that work to us, and, in interpreting these, interprets His Divine Presence now with us. Its proof is that it leads us into such thoughts and views and hopes as the Lord loved and still loves, and that as we receive and live them the heavenly sunshine of His Presence confirms them by its light, and enkindles our hearts with new love by its warmth.

There can be no other Coming of the Son of Man than the return of His sensible Presence in the revelation that He has already made of Himself as recorded in the Word. And the power and great glory of His Coming can be no other than the power of His Saving Love and the glorious light of His Truth, opened to feeling and to sight in the record of His life.

And this power and this light now are freely opened to all who love Him and do His commandments, according to their love and their faithfulness.

Newtonville, Mass. JOHN WORCESTER.

IN MEMORIAM — MRS. LYDIA HOBART.

APRIL 11, 1886.

SHE fell asleep, so came the written message,
And we, amid the pain
That fills our hearts, cannot but think, rejoicing,
Of her unending gain.

The blessed sleep He giveth His beloved,
A calm and peaceful rest,
To wake beyond the reach of pain or sorrow,
Supremely glad and blest.

Death here, life there; pain here, there joy eternal;
No weariness nor care;
The spirit's free, unfettered life of uses,
The sweet outgrowth of prayer.

She fell asleep, we say, and thought's swift pinions
Bear us afar; and lo,
We seem to see her meeting with the dear ones
Departed long ago.

Their words of welcome almost sound around us;
Their smiles we almost see.
We almost breathe the fragrant air, and listen
To heavenly harmony.

Our hearts, upreaching, joy in her rejoicing,
And feel our own souls blest
In happy musings on her glad awakening,
Her entrance into rest.

Lancaster, Mass. ANNIE M. L. CLARK.

A NEW-CHURCH ORPHANAGE IN MASSACHUSETTS.*

THE care of orphans, as a Church use, is a subject that is just now coming into prominence in the New Church. Already have our English brethren established an orphanage which seems to be doing good and needed work. From the last report of that institution we learn that it has in charge about a score of parentless children. A beginning has been made, also, in our own country, an orphanage having been maintained for several years in Pennsylvania with useful results.

This use is so palpable and so important a one that our first question is quite likely to be, Why have we not engaged in it before? Why has it been so long neglected? It may be said in reply, that the use has not been wholly neglected; that, if we had no orphanages, New-Church orphans have seldom gone uncared for. In the earlier days of the New Church the acquaintance among its members was very general and intimate. They formed, as it were, one large family, in which individual needs were usually soon known and easily met. There was small necessity for formal organization for the furtherance of such a charitable use as this.

There is, undoubtedly, truth in this statement. But we apprehend that a fuller and more satisfying reason may be found for the apparent neglect of a good work, in the wise and careful leading of the Divine Providence. New uses are opened up to us as we become fitted to enter upon them. And to the query, Why not sooner? the true reply may be, Not sooner were we prepared. We read in the "Arcana" (6737) that they "who are in perception know, when they feel compassion, that they are admonished by the Lord to give aid." May we not see, then, in the present somewhat wide-spread recognition of the importance of this charitable use, an evident indication that the time has come for engaging in it?

* Read by request of the Committee of Ministers to the Massachusetts Association.

But while the general use is one that must at once commend itself to New-Church minds, it is well for us to look at it long enough and carefully enough to be able clearly to see the particular uses which may be subserved by the establishment and maintenance of a New-Church orphanage. And the statement of these uses is, of course, equivalent to a setting forth of the reasons that may be urged for our own entrance upon this work.

We would briefly present these uses as they come to us, following, to some extent, what seems to be the order of their importance.

The first use of a New-Church orphanage is, very plainly, to provide a New-Church home for parentless children. There can be no other sufficient reason for our starting such an institution. There already exist orphan asylums, which would be glad of our coöperation, and which would undoubtedly engage to provide shelter and care for any children who could properly look to us for a home. It goes without the saying that a New-Church orphanage would exist for the sake of affording a New-Church home for those who are homeless. First of all, for orphans of New-Church parentage. New-Church parents, with whom the Church holds the first place, who set a priceless value upon the teachings and the influence of the Church, long for nothing more intensely than that their children shall be kept within its sphere and under its influence. But if they are called to the spiritual world while their children are young, those children, in most instances, are defrauded of what their parents regarded as the choicest blessing of their lives. They lose their birthright, not by any fault of their own or their parents. This is likely to occur at any time; it has occurred in more than one instance within the range of our knowledge. The establishment of a New-Church orphanage would make the recurrence of such instances unnecessary, if not impossible. Parents who love the Church would then have the means of providing that, in case of their own removal, their children should not be lost to the Church. That they should still have a New-Church home, that they should still be kept under New-Church influences, that they should still receive

New-Church teaching and training. It is difficult to conceive of a more comforting assurance than this to a New-Church parent. And we can think of no work that is more legitimately devolved upon the Church than that which shall make it possible to give such assurance.

But the work of a New-Church orphanage is not of necessity limited to the children of New-Church parents. Could it be shown that the number of such children was likely to be quite insufficient to render the establishment of an orphanage a practical necessity with us, there would still be an important use for an institution of the kind proposed. There are other homeless children who could be received into an orphanage and given a New-Church home.

The mission work of the Church is probably engaging more thought and attention with us at present than ever before. We are wisely asking if we are faithfully doing our part — the part that properly rests with us — in spreading a knowledge of the heavenly doctrines committed to us, and promoting their reception among men. We are carefully scanning the methods hitherto adopted, to know if they are the best that can be devised. But in the midst of all this activity of affection and thought, have we not here a mission field, more hopeful, perhaps, than any other which lies almost wholly neglected and unworked. We say *almost* wholly unworked, because there are individuals here and there who have taken children into their homes, thrown the sphere of the Church about them, and brought them up to be useful New-Church men and women. Can we not multiply such cases? Can we not gather promising children in more considerable numbers and bring them under the teaching, the training, and the influence of the Church? We shall not need to go out of our way in so doing; we shall not need to anticipate the Divine Providence and run before we are called. We may be assured that worthy cases of this kind will come to our notice — will be, as it were, thrown in our way — as soon as we are prepared to meet and consider them. We need but to create a committee, or establish a bureau, for the providing of homes for orphan and homeless children, and work of this kind will open before us.

Since penning this report one such case has come to the knowledge of the writer, and that, too, in the most accidental way,— a case where permanent homes were wanted for several very promising children, one of whom had already been taken into a New-Church family.

Surely no missionary field can hold out better promise than this. We know how important is the period of childhood for laying the ground-work of a New-Church character and life. We know how open little children are to a reception of the good and true things of the Church. We regard it as a hopeful indication if children not of the Church come into our Sabbath-schools. In some localities mission Sabbath-schools have been looked upon as one of the best means of furthering the descent of the Church. How much more hopeful, then, from a missionary point of view, is a movement that will bring children under the influence of the Church, not for an hour a week, merely, but for all the time! A movement that shall wholly withdraw them from opposing influences, and give to them a New-Church home!

But let us pass to consider a second use which the establishment of a New-Church orphanage may subserve. This is the use to ourselves. The Divine injunction and promise are, "Give, and it shall be given unto you." And we are now able to see in these words a plain law of our lives. Every faculty and feeling must have exercise if it would maintain a healthy existence. If it do not give it cannot receive, and if it do not receive it must wither away and die.

While it is true that the essential works of charity are those which pertain to one's calling or occupation in life, it is plain that there are benefactions of charity which cannot safely be neglected. If these benefactions of charity are neglected, the very life of charity will suffer.

Especially is this true with children. They are in external states. They have not yet entered upon their calling or life use. They have tender feelings which lead them to want to give to the poor and to help those who are in trouble. We cannot safely forbid the exercise of these good, natural feelings. They are the basis upon which must rest and from

which must rise those higher and truer conceptions of charity of which the world stands so sorely in need.

But, on the other hand, we cannot countenance indiscriminate giving; we cannot encourage the rendering of injudicious aid to the various objects and causes that draw upon the natural sympathies. We presume it is a rather serious problem with many New-Church parents where to find a suitable outlet for the charitable affections of their children. In the establishment of a New-Church orphanage this need would be, to a considerable extent, met. We should have one charity which we could unreservedly commend. We should not hesitate in bringing it before our Sabbath-schools and in encouraging our children to make stated offerings to help it forward. It would be a charity that would especially recommend itself to children, moreover, because directed to the help of necessities which they can clearly understand, and with which they can enter into hearty sympathy.

The recent reports of Christmas celebrations show that our schools are feeling the need of a stimulus of this kind, and are in various ways seeking to supply it. It is well known, too, that many of the young people in our larger societies have of late been craving some such charitable work to do and have had to go out of the sphere of the Church to find it. Does not the Church need, for its own health and prosperity, that a beginning be made in this direction? and can we make a more hopeful beginning than in the establishment of a New-Church home for orphans? It is not difficult to see how other charitable uses might grow out of this, in the fulfilment of which the healthy cravings of our young people could be met and the influence of the Church be not weakened but rather strengthened thereby.

But there is another important use, which the establishment of a New-Church orphanage might very directly encourage and subserve. We refer to the adoption of children into childless homes, or into homes where there is "room for one more." In speaking of a New-Church orphanage as an institution which should provide a New-Church home for parentless children our thought has not been of a permanent home

in an orphan asylum, but rather of the distribution of such children into good New-Church homes wherever they could be found. Without entering particularly into details —which would be aside from the purpose of this paper — we would suggest that such an institution might have a beginning and a definite abode with some family having the right situation and the proper qualifications for the work. From them, the children who should be from time to time gathered in, might be sent forth to suitable homes as soon as such could be found. Moderate board could be paid for their maintenance in homes that could not well receive them otherwise. But, as far as possible, the effort should be to have them adopted by New-Church families who could offer them a suitable home.

We have incidently spoken of the happy results that have followed in many instances from the adoption of children into New-Church homes. It is difficult to conceive of a more beneficent work in which families or single persons rightly circumstanced for it could engage. We cannot doubt that there are many New-Church homes which would be greatly blest by the presence and ministry of children, which are now without them. It would be an important use of a New-Church orphanage to offer children to such. The very existence of such an institution would bring this subject before us and keep it before us, suggesting to those rightly situated to perform it a most excellent and helpful work, at the same time affording to them the opportunity to enter upon it.

Such are some of the leading uses which the establishment of a New-Church orphanage among us seems likely to subserve. We presume that others may be named which we have overlooked. It is the feeling of the Committee of Ministers that the time may have arrived for a movement of this kind in Massachusetts. They would, therefore, commend the subject as here presented to the early and careful consideration of the Association.

Yarmouth, Mass. WILLIAM H. MAYHEW.

ANGELS AND THEIR MINISTRATIONS.

In reply to the question, asked by His disciples, "Who is the greatest in the kingdom of heaven?" our Lord called a little child unto Him, and set him in the midst of them, and said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." And a moment later He gave the reason for the present greatness in the kingdom of heaven of those who so humble themselves, namely, "for I say unto you that in heaven their angels do always behold the face of my Father, which is in heaven."—Matt. xviii. 10.

In these words the Divine lips teach us three things: First, that little children have guardian angels. Second, by implication in the use of the possessive pronoun *their*, as distinguishing their angels from the angels of others, that by a universal law, mankind have attendant angels. Third, that he who humbles himself as a little child before the heavenly Father enters into spiritual associations that constitute the kingdom of heaven; and after death he may expect to find his home among such angels in heaven.

Deferring the question of relative greatness in the Master's kingdom, this introduces us to the subject of, I. Angels. II. Their ministrations.

I. As the experiences of life in this world furnish no information to us on these subjects we must depend entirely upon what God is pleased to reveal to us in higher ways than those of natural science. Such higher ways I believe to be found in spiritual science. And spiritual science I believe to be a correct understanding of what is taught in the Bible concerning God and eternal life. Therefore unless a man can see that the Bible *is* the Divine Book in which God reveals to men a knowledge of spiritual things, I know not how he can learn of the existence of anything above nature. He may see

what God reveals of the natural world, but he turns away from the Divine revelation of the spiritual world; he may become versed in natural science, but of spiritual science can have nothing. With entire submission to the authority of that book then, I would endeavor to distinguish between the human thoughts and aspirations that may and those that may not be held upon these subjects.

The instinctive reaching of the soul after a higher life beyond the grave is a fact of universal experience and frequent comment. Scarcely less so is the instinctive longing of the regenerating soul for a nearer and nearer approach to the heavenly Father, and the hungering for, not only angelic society, but even for angelic life. One of the first hymns of childhood begins with the words—

> "I want to be an angel,
> And with the angels stand."

And when we consider the earnest affection with which little children's hearts respond to such words, and when we remember that it was of little children that our Lord said, "Their angels do always behold the face of my Father which is in heaven," it is worth while to ponder deeply the significance of it. Besides, is it not the common belief of Christians that "they which are accounted worthy to obtain that world are equal unto the angels" (LUKE xx. 35, 36), who are already in it. So the Christian, from the cradle to the grave, hopes to become an angel and live with the angels of God in heaven.

There are grounds for such hope in the Bible. Moses and Elias ministered to our Saviour on the Mount of Transfiguration. They had passed out of this life and had become angels of God. The angel who came to John on the Isle of Patmos was also one who had passed from life here to the realization of this hope; for when John fell down to worship him he exclaimed, "See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them that keep the sayings of this book: worship God."—REV. xxii. 9. And besides John tells us of the innumerable multitude of all nations, and kindred, and people, and tongues, that stood before the throne, and before the Lamb, clothed with white robes, and

palms in their hands, . . . who are before the throne of God and serve him day and night in his temple.—Rev. vii. 9. Are they not the saved from the earth, whose hopes have been realized, who have become angels that do always behold the face of the Father which is in heaven?

Let us pause for a moment to consider the definition of the word *angel.* Angel, from the Greek *aggelo,* to bear a message, bring tidings,—means a messenger, one who brings tidings. There are angels of darkness as well as angels of light. There is the angel of the bottomless pit, Apollyon, the leader of the evil host who strike with scorpion-like torment the men on the earth who have not the seal of God in their foreheads.—Rev. ix. And we are taught of other messengers from the abodes of the evil. The angels of light come from the homes of the good, of those who have given up their own selfish wills in accordance with the prayer, "Thy will be done." They come from the realm where God's will is done; they are messengers who bear tidings from Him, "Ministers of his, that do his pleasure."—Ps. ciii. 21.

The use of this term in the Bible is also extended in application to men on earth. Thus it is applied to the prophets, as in Isaiah xlii. 19: "Who is blind, but my servant? or deaf as my messenger that I sent?" The word translated messenger is the Hebrew word *malak* so often translated angel. Indeed it is the Old Testament word for angel. The same is true of Haggai i. 13: "Then spake Haggai the Lord's messenger in the Lord's message unto the people." The Hebrew may be as truly rendered, "Then spake Haggai, angel of Jehovah in the message of Jehovah unto the people." Indeed, there are ninety-eight places in the Old Testament where the word *malak* is applied to men on earth, and one hundred and six where it is applied to those who are living in the other world. The last of these referring to men is Malachi iii. 1: "Behold I will send my messenger, [or angel] and he shall prepare the way before me." And turning to Luke vii. 27, we read our Lord's words concerning John the Baptist: "This is he of whom it is written, Behold I send my messenger before thy face, which shall prepare thy way before thee." The

Greek is *ton aggelon mou*, the angel of me. Even the messengers of John are entitled "the angels of John" in the twenty-fourth verse of the same chapter. The messengers whom the Lord sent before him to Jerusalem are also called angels, in the Greek of the ix. 52. The word *aggelos* is translated messenger only seven times in the New Testament, but it is also directly applied to men in other places where it is not so translated, as in HEBREWS xiii. 2: "Be not forgetful to entertain strangers, for thereby some have entertained *angels unawares*." Meaning persons bearing heavenly tidings, like the Apostles, as well as such angels as Abraham entertained, perhaps. And when our Lord addresses "the angel" of each of the seven Churches in Asia is it not reasonable to think that the presiding elder, officer, or bishop of each Church is designated as a messenger of God to his charge?

So it would seem that the Bible use of this word, angel, is broader than our common use of it, aye, also that the Bible idea of an angel is somewhat broader than that commonly entertained. The poet Young is not far from the Bible thought when he sings,—

> "Angels are men of a superior kind;
> Angels are men in lighter habit clad,
> High o'er celestial mountains winged in flight;
> And men are angels loaded for an hour,
> Who wade this miry vale, and climb, with pain
> And slippery step, the bottom of the steep.
> Angels their failings, mortals have their praise:
> While here, of corps etherial; such enrolled
> And summoned to the glorious standard soon,
> Which flames eternal crimson to the skies."

In what then do angels differ from men? For a difference there must be. But it is not in form. With all respect for the artist's habit, and poet's license, of painting angels with wings, be it said the appearances of angels in Bible accounts indicate nothing of the kind as a literal fact, unless we understand cherubim to be angels,—and I suppose we do not. For the three angels that appeared to Abraham are called men; so they seem to have appeared, in form, to him. The same

is true of the two who appeared to Lot, and of the one who wrestled with Jacob. He who appeared to Joshua at Jericho, was seen as a man, for we read, "that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of Jehovah am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?"—Josh. v. 13, 14. He who appeared to the wife of Manoah and they who appeared to Ezekiel are called men. Gabriel is described by Daniel as "the man Gabriel." The women who went to our Lord's sepulchre, on entering it, saw "a young man, clothed in long white garments," and two men stood by them in shining garments who were "two angels in white." And the apostle identifies angels with men, when in the Book of The Revelation he says that the angel measured the wall of the New Jerusalem, "according to the measure of a man, that is, of the angel."—Rev. xxi. 17.

And not only is the difference not in the form of the body; it is also not in the form of the mind. For essentially the form of the human mind is thought and feeling flowing down into outward expression. The angels of the Bible manifestly have such mental organization, with all its powers of abstract thought, and thence speech; of uplifting towards God in loving contemplation and worship, as well as devoted obedience. Such psychical form is eminently human. Every man is believed to have it in potency at least. Here also we fail to find any difference in kind, although evidently there is a difference in degree. It all tends to prove that any man who gives himself up to the service of God, may become an angel. Origen saw this, for he speaks of some who had "passed from the ranks of men into that of angels." And says, "other angels in heaven having once been men, and having, when in the bodies of men, fought the good fight, are become angels of heaven, as certain others again had done before them." This was not an uncommon belief even in Apostolic times, although so different from the contemporaneous views of the

Jews, or any other people then. When Peter, delivered from Herod's prison, knocked at the door of Mary's house, where many were gathered who supposed him to be dead, the damsel knew his voice, but opened not the gate for gladness, but ran in and told how Peter stood before the gate. And they said unto her, "Thou art mad." But she constantly affirmed that it was even so. Then said they, "It is his angel."

So the Bible teaches that men may become angels. And the process by which they become so is clearly pointed out. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Man is potentially an angel, a messenger of God. The Divine purpose in creating him is that he become such; and regeneration is the process of that becoming. Life on this earth is never to be regarded as an end in itself, but only as a means to the attainment of that great end,— eternal life in the world beyond, the spiritual world, an angel of God forever.

The Bible teaches us that God makes angels so; by creating them first as men upon the earth; by natural birth; and then by the second, the spiritual birth, as angels in heaven. And just this, and only this, is the difference between men and angels. Angels are men developed, made perfect even as the Father in heaven is perfect, and dwelling in that perfect world where his throne is.

I know that Milton teaches differently in his great epic; but Bible-scholars of to-day are passing beyond the learning of Milton and those of his day, struggling and groping, as they were, from under the terrible shadows of Romanistic corruptions and falsities. Milton did the best he could with the theology of his day; but better things are possible now.

Is not Milton's doctrine of the origin of angels to be found in oriental philosophy? Does it not spring from the ancient eastern notion, that matter is essentially evil and abhorrent to God? around which notion Roman Catholicism has built all its customs and institutions of asceticism? We do not believe that; on the contrary, we believe that every beautiful thing in this world is created by the hand of God himself. No need of Aeons created in the Pleroma, God's environment of purity,

for God's natural world is pure, and is on the confines of his environment; no need of a demiurge, or world-builder, beneath God, in Christian theology. And yet I believe that to be the source of the idea that any angels are a race of beings who were not at first created as men, and thence developed into angels. While the process of development is going on they may fall from grace. An angel on earth (a messenger) may change from an angel of light to an angel of darkness. I can see how that may be, but an angel of God, when finished, is a work of God incapable of falling, of doing anything but His pleasure, because the prayer, "Thy will be done" has been perfectly answered. God's will has become his will, and by nature of regenerate organization, he wants nothing but what God wants.

I think it may be freely conceded that the passages in the Bible from which I have drawn this doctrine, support me; but it may be fairly objected that there are other passages which ought not to be neglected, and which seem to support the views of Milton's day also. Let us consider some of them.

In Jude, sixth verse we read, "And the angels which kept not their first estate [margin *principality*], but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day"; and in 2 PETER ii. 4, "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved into judgment." From Old and New Testament usages of the word angel, often in reference to men before they leave the body, that interpretation of these passages is possible. And when we consider that both Peter and Jude relate these things not as original information, but incidentally, as things well known to their readers, to draw from them an argument on another subject, Peter affirming that false teachers would come, and Jude that they had come, and both arguing to the judgment that would overtake them from the judgments that had overtaken the wicked in ancient times, —when we consider this, it is right for us to seek out the source of such information and weigh its authority. The

other incidents referred to in this connection (the punishment of sinning Israelites and of Sodom and Gomorah, for instance) are found in our Scriptures; but no mention is made elsewhere of sinning angels. In the Septuagint, however, they who in the original Hebrew, and in our translation, are called "the sons of God," who formed connections with "the daughters of men," are called "the angels of God." This gives some clew. But the account in Genesis, even in the Septuagint, refers to no punishment that befel the transgressing angels. From this we may conclude that some apocryphal record must have been extant which the writers of the epistles had in mind. Jude, a little after, quotes from the apocryphal Book of Enoch.

The discovery of an Ethiopic version of the Book of Enoch, in Abyssinia, by Mr. Bruce, and its translation by Dr. Lawrence, proves this book to be the source of the tradition; for it contains not only the subsequent quotation made from it by Jude, but also a full history of the angels who transgressed with the daughters of men, and mentions the exact circumstances of punishment repeated by Peter and Jude.

Now an apocryphal book of the Jews is not an authority on the origin of angels. And even if its statements be accepted it does not prove the preëxistence of angels, because the sinning angels are not said to be prior existences, but contemporaneous with the daughters of men; and they could scarcely be considered of a different species if they had offspring by them.

But an undue proportion of this paper has already been consumed in discussing the nature of angels; let us consider their ministrations.

II. For the sake of brevity, if not also by the limitations of assignment, their ministrations to men only can be touched upon. They also minister to one another, doubtless.

Our Lord teaches that his kingdom is a kingdom of ministrations, of helping and serving as he helps and serves.—Mark x. 43, 44. There are three ways in which men can be helped, or ministered to, namely, natural, mental, and spiritual. In natural ways it is Divinely provided that they shall minister

to one another; that is, they help one another to supply the wants of life in this world, our Lord providing the means. In mental ministrations they minister to one another as minds, partly by means of the natural body, and partly without it. Instruction is chiefly by the use of words, so it appears. How large a place in it is held by intellectual sympathy, we do not yet know. But that is of importance. We all know how differently we are influenced in our thinking by the presence of fellow-thinkers. With some our thoughts flow freely and in wonderfully clear light; with others, thinking is choked in mental darkness. The mind sees its objects in its own kind of light as truly as the eye sees in the light provided for it. This mental light is spiritual, while the light of the eye is natural. They belong to different worlds: one that in which the spirit dwells, the other is the dwelling-place of the body. At death we leave the natural body and its world, to dwell in external consciousness of the spiritual body and world, of which we have been internally conscious before. Every thought that the mind sees is seen in the spiritual world. To some of these thoughts, objects in the natural world correspond. Many of them — indeed most of them — have been occasioned by perceptions of natural sensations. And yet, as truly, there are objects in the spiritual world to which they also correspond. While we associate the thoughts in our minds with natural objects, our attendant angels associate similar thoughts in theirs with spiritual objects. And thus we are in close and constant intellectual sympathy with our attendant angels. Still we do not see them or hear their voices outwardly, because we are confined to the sensations of our natural bodies; and, for a similar reason, namely, because they are confined to the sensations of their spiritual bodies they do not see us, or hear our voices. But they sympathize with us in all our thoughts, even more fully than our friends who are still in our natural world, and they share their mental light with us, if they are angels of truth; their mental fantasies if angels of falsity; all Satans mentioned in the Bible are such.

Hence on the mental plane of ministrations angels are more

active and more potent than our fellow-men on earth; always using, however, the means provided by our Lord — the light of heaven. And man is kept by the Lord in entire freedom of choice to turn his mind towards the truths of heaven and think with his ministering angels; or towards the falsities of hell and think with the Satans who are there.

Our affections determine our choices. We know how easy it is to believe what we want to believe; how quick we are to catch every theory that will justify us in a course of action that we wish to follow. Hence our Lord has endowed us, especially in childhood and youth, with a love of knowing. And that love starts us in some knowledge of the truth regardless of whether it favors our projects or not. And by means of this truth we can measure our inclinations and force lower affections to yield to higher, thus journeying heavenward and Godward. The angels of God minister to those who make such choice, by helping them onward; to those who choose the opposite course, by holding them back as much as possible while reverencing the free agency provided for man by his Maker.

It is not in thinking alone that angels minister to men. In loving they also minister. The love that reigns in a man's heart determines the spirit of his life. Indeed that love is the spirit, the very identity and life of the man. Hence I have called the third kind of human ministration spiritual for the want of a better name. It flows down, on the one hand, into mental ministration, just as natural ministration flows up into it on the other.

We all know that emotional sympathy is a higher thing than intellectual; and even more independent of natural means of communication. Panic spreads instantly through the hearts of men without a word or outward sign. A magnetic speaker sways his audience by a power higher than that of any outward embellishments of oratory. The general leading his soldiers; the statesman leading his constituents; the minister leading his Master's people knows the force of character, the power of the love in his soul that acts for good or for evil upon all who come under his influence.

Even while we live in earthly bodies our spirits live in the spiritual world. And whither we turn our thoughts, thither our affections are prone to keep them company. And where our affections are in the spiritual world, there they are powerfully influenced towards good or evil by the attendant spirits who are also there. If we humbly submit ourselves to Divine guidance, and seek the truth for the sake of its usefulness in lives consecrated to His service, we shall be kept in the midst of his angels, for that also is the spirit of their lives in that brighter world. So will he give his angels charge over us, and in their hands they will bear us up lest we dash the foot against a stone.

There are special modes of ministration described in the Bible for purposes of Divine revelation, in which those dwelling in the two worlds come into external perception of each other. This is in each case, I believe, by the opening of the spiritual senses of men in this world, so that they see and hear, as well as think and feel, with the angels. But while this occurs for special purposes under the Divine Providence, it is not the general law. We find a remarkable instance of it in the case of Elisha and his servant when surrounded by the chariots of their enemies. His servant said unto him, "Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." —1 Kings vi. 15, 16, 17.

No wonder that the Psalmist sang, "The chariots of God are twenty thousand, even thousands of angels."—Ps. lxviii. 17. No wonder that he sang, "The angel of the Lord encampeth round about them that fear him, and delivereth them."—Ps. xxxiv. 7.

Harriet Beecher Stowe, so admirably expresses the thought in this paper, in her poem entitled "The Other World," that I cannot refrain from quoting it somewhat fully:—

"It lies around us like a cloud,—
A world we do not see;
Yet the sweet closing of an eye
May bring us there to be.

Its gentle breezes fan our cheek;
Amid our worldly cares
Its gentle voices whisper love,
And mingle with our prayers.

Sweet hearts around us throb and beat,
Sweet helping hands are stirred,
And palpitates the veil between
With breathings almost heard.

The silence — awful, sweet, and calm —
They have no power to break;
For mortal words are not for them
To utter or partake.

* * * *

Sweet souls around us! watch us still,
Press nearer to our side,
Into our thoughts, into our prayers,
With gentle helpings glide.

Let death between us be as nought,
A dried and vanished stream:
Your joy be the reality,
Our suffering life the dream."

Fall River, Mass. HENRY C. HAY.

WE often afflict and torment ourselves by our own unquiet thoughts, when there is no real cause or ground for so doing. We might prevent much disquiet and trouble by waiting quietly till we see the issues of Providence, and not bringing the evils of the morrow upon to-day.

AN HISTORICAL SKETCH OF THE PERIODICAL LITERATURE OF THE NEW CHURCH IN AMERICA.

[*Continued.*]

In continuation of this sketch of New-Church periodicals, I insert here the following notices of publications which issued from Urbana University, Urbana, Ohio, written and furnished at my request some months ago by the Rev. Frank Sewall, President of that Institution.

URBANA UNIVERSITY RECORD. 1873–4.

During the raising of the Endowment Fund of fifty thousand dollars for Urbana University, the Rev. Frank Sewall as President of the College and Committee on the Endowment and Sustaining Funds, issued a quarto sheet of eight pages, with the above title in two successive annual numbers, namely, in April, 1873, and May, 1874. Published mainly for the purpose of affording information to the subscribers to the funds, regarding the several and total amounts subscribed, by whom, and to what amount paid in; the *Record* contains also in the first number, an article of considerable length by President Sewall on the subject, "What the New Church has to do with Natural Science"; and the second number contains a statement of the "Progress of the Endowment Fund," and also, as matter of general interest, the Commencement Address delivered at the University June 3, 1873, by the Rev. Edwin Gould, on the subject, "University Education in the Light of the New Church," being a strong and able appeal on behalf of the study of the classics as an essential element in mental training and development. Both numbers of the *Record* contain interesting details regarding the actual condition of the College at that time, a considerable number of literary notices, and a complete list of all subscriptions to both the Endowment and Sustaining Funds of the College. The edition issued was some three thousand of each number. The *Record* was printed at the office of the Urbana *Citizen and Gazette*, and mailed

under direction of the President by a committee of the students.

THE UNIVERSITY COURANT. *Nunc licet intrare intellectualiter in mysteria fidei.* A Student's Paper, published monthly at Urbana University from March, 1877, to June, 1879. Editors, first year, Julian K. Smyth, James G. Wentz, A. S. Coffeen. Second year, William R. Taylor, John B. Niles, A. S. Coffeen, Theodore Wentz. Third year, John B. Niles, William F. Ring, and Dudley P. Wayne.

The *University Courant* was an entirely voluntary and original enterprise of the students of the College, started without consultation with the Faculty, not as fearing their objection, however, but in order to afford a pleasant surprise. The opening editorial is a cordial and affectionate appeal to the New-Church public in behalf of the College by the students themselves. The succeeding monthly numbers contain original papers by the students, interesting items of news regarding the College, the studies, recreations, literary and musical meetings, exhibitions, commencements, etc., etc. Many of the original papers contain strong and clear assertions of important New-Church principles, and as the paper was circulated quite extensively in exchange with other College papers, it could hardly fail to perform a missionary use in some measure. The paper was courteously received by other colleges, and had a subscription list comprising a large number of prominent New-Churchmen. The subscription price was fifty cents a year, and it is a pleasant feature of the little paper's experience that its editors made it their first and sacred principle to keep it out of debt, in which they not only succeeded to the last, but in its suspension, were able to turn over a surplus in their treasury of twenty-five dollars as a donation to the Building Fund for the beautiful New-Church stone edifice then about to be erected in Urbana. The suspension of the *Courant* was not, therefore, owing to financial failure, but rather to those accidents common to all college editorial experience arising out of the change of the *personnel* of the College from year to year, and the occasional absence of the peculiar energy and ability required for such an enterprise. The *Courant* was always regarded with friendly interest by the

Faculty, and was used as a vehicle of advertising the College announcements, and for communicating with the patrons and donors of the College; otherwise than this the paper had no official character, and would be entirely misunderstood if regarded as emanating from the professors or college authorities themselves. Among the more interesting contributions to the columns of the *Courant* will be found several passages from Swedenborg's hitherto untranslated work, *De Anima*, rendered in English; and original essays on "The Modern Theory of Evolution as viewed in the Light of Spiritual Truth"; "The Academy's View of the State of the Christian World"; "The Modern Pulpit"; "Life and Matter"; "The Influence of the Drama"; "Christianity and Civilization"; "The Theological School of the Convention"; "Miracles not a Violation of Natural Laws"; "The Essential of Religion"; "A National Need"; "The Mound Builders of Ohio"; "The Second Century of the Republic"; "Metrical Version from the Tenth Satire of Juvenal"; also, from the "First Satire of Horace"; "A Comparison between the Roman and American Republics"; "Russian Nihilism"; "Man the Ideal Form"; "Swedenborg and Newton"; "The Demands of the Age"; "Swedenborg and Modern Science"; "An Original Latin Ode, '*Ad Universitatem Urbanensem*'"; "Science and Revelation, Are they Antagonistic?" "Are Axioms Necessary? or How much shall we take for Granted"; "Swedenborg's Astronomical Theories"; "A True Analysis of the Mind necessary for a True Rhetoric"; "What Constitutes this the New Age?" "What is Matter?" "Infinity. Can it be Perceived?" "Are the other Worlds Inhabited?" "Athens Reflected in American Politics"; "What moves the Universe?"

The *Courant* for the first year was in large quarto form of four pages, three columns to the page; the other two years it appeared in small quarto, eight pages, two columns to the page. The printing was done at the *Citizen and Gazette* Office in Urbana, and the type, paper, and press-work were attractive and creditable.

WORDS FOR THE NEW CHURCH. A Serial controlled by the Academy of the New Church. I. The Advent of the Lord. Philadelphia: Published for the Academy of the New Church by J. B. Lippincott & Co. 1877.

As indicated on the title page and more fully in the Prospectus on its cover, this Serial was issued to promote the objects of the Academy. It was the organ of the Academy. The Prospectus said: —

"We have provided for the publication of a series of Papers or Monographs on subjects of vital interest, under the general title of 'Words for the New Church,' and we have secured the means for continuing this publication as long as it may be deemed desirable. These papers will have respect primarily to the new doctrines revealed by the Lord through the Word in the writings of Swedenborg; then to the New Church as established by means of these doctrines; and finally to the numerous issues of the day whether relating to religion, science, literature, or art. Each number of the Serial will embody a Monograph or Treatise in which the writer will have space to present his subject in full. Editorial Notes and Queries will be added, together with Reviews or Notices of Books, Movements in Church and State, Items of Intelligence, and Criticisms. The numbers will follow each other in due order, varying in size from about forty-eight to seventy-two pages, royal octavo. The type will be large and distinct; the paper of the best quality; and the publication in all respects unsurpassed in style and completeness. The first volume will consist of about five hundred pages and will be furnished to subscribers for $3.00. The numbers separately will be furnished at fifty cents each."

The first number contained simply a monograph on "The Advent of the Lord," but there were two Appendices and Notes. Appendix A contained Swedenborg's "Historia Ecclesiastica Novæ Ecclesiæ," with an English translation and comments; Appendix B. contained "The Issue;" and "The Old Issue again." Under the Notes we find "The Old Doctrine," "Doctrine of the Second Advent in the Primitive Church;" "Inspiration of Swedenborg"; "Authority in the New Church"; "The Pan Presbyterian Council"; "The Conference and the Convention"; "Messengers to the English Conference."

This Serial has appeared at irregular intervals since the

first publication and has contained monographs on several subjects as promised. The Rev. William H. Benade, the Rev. J. P. Stuart (now deceased) and the Rev. N. C. Burnham have been the principal writers of articles and notes in its pages. Thirteen numbers in all have been issued.

That our readers may understand what the Academy of the New Church claims to be and to do I append here an advertisement to be found on the cover of one of the numbers of its Serial:—

"The Academy of the New Church, constituted of New-Churchmen in America and England, is incorporated under the statutes of the Commonwealth of Pennsylvania. The Charter herewith presented is most liberal and comprehensive in its provisions, conferring upon the Academy all the rights, privileges, and immunities common to scientific academies, colleges, and universities.

"The objects of the Academy are to promote the knowledge of the Heavenly Doctrines of the New Jerusalem, and the acknowledgment of the Lord in His Second Coming in the Revelations given by Him in the writings of Swedenborg, and the establishment of the New Church as the Lord's Kingdom on the earth.

"The Academy has entered into several uses deemed vital to the welfare of the New Church, and, as in the Divine Providence, the means are provided and the way opened, it is our purpose to enlarge and perfect these uses and add others. The Academy is now actively engaged in the following works:—

"I. Conducting, in the City of Philadelphia, a Theological School for the preparation of young men for the ministry; also, a College for the education of youth.

"II. Founding a Library of valuable books, in which a specialty is made of collecting the original editions and manuscripts of Swedenborg's writings,—the manuscripts to be photo-lithographed, and thus preserved for the use of the New Church in all coming time. Already many rare works have been secured.

"III. Publishing a Serial, entitled *Words for the New Church*, designed to promote a rational knowledge and acknowledgment in heart and in life, that the Heavenly Doctrines revealed by the Lord in the writings of Swedenborg are Holy and Divine, and that they constitute the Second Advent of the Lord and His perpetual Presence in His Church."

THE NEW-JERUSALEM MAGAZINE. New Series. April, 1877. Boston. Published by the Massachusetts New-Church Union, No. 2 Hamilton Place.

It will not be necessary to give a long notice of this Magazine to its own readers, who are generally familiar with its character and history. But as I am writing for the future as well as for the present, I deem it well to quote from the prospectus of the first number issued as above. This prospectus or editorial preface is signed by Joseph Pettee, James Reed, and Francis Phelps, Editorial Committee. They say: —

"The need of a monthly periodical, in which New-Church thought can not only be published, but permanently preserved, has always been recognized in this country. Till within the last two years, this want has been, for half a century, almost uninterruptedly supplied. We hazard little in saying that the forty-four volumes of the *New-Jerusalem Magazine*, which made their way, number by number, into New-Church homes, are regarded by many who possess them as among the choicest treasures of their libraries.

"Originating in the same locality, while some of the founders of the old Magazine are still living to aid us with their counsel and encouragement, our new monthly ventures forth, taking the name of its time-honored predecessor. As we look back to the early numbers of that periodical, we think we see in them the nearest approach to a correct model for our present undertaking. Our effort will be to set forth — with as much of their infinite variety and beauty as we can command — the clear and positive truths of the New Dispensation, and to bring their light to bear upon matters of general and current interest. Believing that the field thus indicated is more than enough to engage our full attention, we shall seek to avoid all questions which may give rise to fruitless controversy. This Magazine, though it has the official sanction of the Massachusetts Association, is published with no intention of representing any particular section or party; but will hope for contributions to its pages, and for other support, from members and friends of the New Church everywhere."

The first volume ending with the March number, 1878, contained in each number "Original Articles," "Book Notices," "Monthly Notes and Comments," and "Poetry;" The Journals of the Massachusetts Association were published with the Magazine. In volume IV. the Journals of the Gen-

eral Convention began to be published with it, as formerly. The general arrangement of contents was continued without change, until the fifth year, 1881, when "Swedenborg Studies" were added. In 1884, we find in the Table of Contents: "Leading Articles"; "Poetry"; "Swedenborg Studies"; "Book Notices"; "The New Church"; "Religious World"; and Supplements which contain the Journals of the Massachusetts Association, and that of the General Convention.

The Magazine has continued nominally under the editorial management of a committee; but the Rev. Theodore F. Wright, pastor of the Bridgewater New-Church Society, has been for six years the responsible editor. Under his direction the number of contributors has increased, coming from all parts of the country and representing a variety of views on different subjects. The quality of the Magazine, as an exponent of New-Church faith and intelligence as well as a review of current religious opinions and changes of faith, has improved.

Its patronage is still small, the number of subscribers not exceeding eight hundred. It is not self-supporting even now that the expense of publication has been much lessened by the establishment of a printing press by the Massachusetts New-Church Union in its building, number 169 Tremont Street, wherein all the business of the Union, including the sale of books, is conducted, and which has become the headquarters of the New Church not only for Massachusetts, but for all New England. I see no reason why this valuable periodical may not become more widely circulated and fulfil a still higher mission by reaching the minds of a greater number of inquiring and thoughtful people both within and outside of the New-Church organization.

It may be added that on the revival of the Magazine the Magazine Club was again revived, in the fall of 1876, its members contributing to the pages of the new Magazine. It has been found, however, that the Magazine is no longer dependent upon the club for contributions, and indeed the club itself has undergone some change and is now known as "The New-Church Club."

NEW-CHURCH LIFE. A Monthly Journal. Philadelphia.

This paper appeared January 1, 1881; subscription price one dollar per annum. It was then only eight pages in size. In January 1882, it was enlarged to sixteen pages, with no increase in price. It was edited and published by young men connected with the Academy schools, and is still published in Philadelphia under the same auspices. It is quite a lively journal, is well printed, and contains many items of news. This little periodical would become a much more useful and acceptable publication if there were in it less of mere dogmatism and personal allusion. At times, there is an appearance of assumed superiority and contempt for those who are regarded as opponents.

THE NEW-CHURCH REVIEW. Published Quarterly. Chicago. Fairbanks, Palmer, & Co. April, 1882.

This publication was designed to serve the purposes of a Church Review, similar to those published in other denominations, such as those of Andover and Princeton. The editors were the Rev. Frank Sewall, of Urbana, Ohio, the Rev. Edwin Gould, of Montreal, Canada, and the Rev. L. P. Mercer, of Chicago, Ill.

The first number contained, I., Life of Thomas Worcester, by Sampson Reed; II., The Foothold of a Religion; III., Book Notices; IV., Notes on Current Events. It was handsomely printed, and issued at a subscription price of three dollars per annum. Eight numbers were issued.

I have, through this sketch on the periodical literature of the New Church, hinted that the measure of the usefulness or need of any publication of the kinds under notice must be determined greatly by the measure of success attending them. It is true that very excellent periodicals, literary and religious, have failed, not from want of good management or good quality, but from want of appreciation. If this be the cause, it furnishes good reason for discontinuance.

If it can be known beforehand that there are not a sufficient number of people of such scholarly tastes as to desire a Review of a high order, it is not wise to undertake the publication of

one until the number of such people largely increases. A religious periodical cannot be advertised into favor and success where there are not people enough who want it.

This has been the experience of those who have attempted to sustain many of the New-Church periodicals already noticed. It was plainly and strikingly so in the case of the *New-Church Review*. It must be admitted, too, that the present NEW-JERUSALEM MAGAZINE noticed above partly filled the field sought to be occupied by the *Review*. I would by no means insist upon pecuniary success as the only test of usefulness. But where it is evident there will be great disparity between the income and expenditure, there is sufficient reason afforded for not embarking in such enterprises. The law of demand and supply rules in all things.

The latest periodical and the last to be noticed is —

THE NEW-JERUSALEM TIDINGS. Edited and published by the Rev. E. D. Daniels, Toronto, Canada.

The first number appeared last year. It is a single sheet, medium size, published monthly at twenty-five cents per annum, mainly in the interest of the Canada Association of the New Church.

Mr. Daniels is the pastor of the Toronto Society and a very active worker. This publication serves a useful purpose as an organ of communication for the New-Church people of Canada. It contains items of news, short articles and extracts, and advertisements of New-Church books.

My next article on the Juvenile periodicals of the New Church will conclude this Historical Sketch, which, I trust, has proved interesting to the present readers of the MAGAZINE and will become valuable for future reference.

Brookline, Mass. WILLARD H. HINKLEY.

INTERNAL men, such as the angels of heavne are, do not desire retaliation of evil for evil, but from heavenly charity freely forgive; for they know that the Lord defends all who are in good against the evil, and that He defends according to the good in them.—A. E. 556.

THE BIRTH OF MAN.

A METRICAL VERSION FROM "DE CULTU ET AMORE DEI."

So wonderful a work of God is man
That, who would learn of Wisdom's deepest ways,
Has need to seek no further than himself.
Yet little understood that world within;
For, bordering upon the Infinite,
Save worthy effort nothing leads the way,
Nor can the lower boundaries be crossed.

* * * * *

The earth, fresh from the hand of Him who said,
"Let there be light" and it was done, moved forth,
Tracing the path ordained; and, like the seed,
Which by unfolding shall produce the tree,
Bearing again the seed within itself,
So was this orb created. Such a form
That by unfolding from it might arise,
More perfect forms until the final end,
The destined from the first, should be attained.
Though unadorned as yet the sun looked down,
And earth, so filled with his new life or force,
She seemed but smiling in return, gave birth
Unto the tender grass, the herb, the tree,
And so became a blooming paradise.
Like a young damsel who as yet unwed
Seems hastening forward to maturity,
So seemed the rapid changing days and nights,
Evening and morning blending into one,
Yea, everything from greatest unto least
Conspired to this one end; aiding the globe
To pass into the flower of its age.
Yet not alone after their kindred forms
Did plants and trees produce again the seed,
But of a kind still different from themselves,
Striving to imitate their mother earth;
Folded in perfect order each thing lay,
Not to come forth until the proper time,

When all should be prepared to serve its life.
And whence the life or soul of animals,
The series of creation give the proof.
Like vegetable life which sprung from seeds,
Which were produced by nature's active powers
Conjoining with the inert powers of earth,
Received as radiations from the sun,
Likewise were they ingenerated forms
Into those seeds, now quickened into life
From spiritual essences infused in them
Or into nature's active powers as rays,
Proceeding from the Eternal Sun of Life.
Still earth was not content, till in one spot
Concentred were the choicest of her fruits,
Making the fairest sight e'er witnessed here,
A paradise within a paradise,
A grove within the midst of which there stood
One tree, noblest of all things yet create,
Bearing a casket or most precious seed
In which, with all her highest powers and stores,
As in a jewel, nature hid herself,
Becoming as it were first principles,
To a new body now most consummate.
This tree is henceforth called the Tree of Life.
As yet this seed had not received the germ,
Though nature had collected into it,
As in a sort of sacred little ark,
All her most precious and distinguished gems;
Provided it with noble furniture;
And, as a bride adorns herself to wait
The coming of the bridegroom, joyfully
Nature prepared in waiting to receive
The offerings of this new covenant.
The preparation being now complete,
And nature having centred all in this,
To meet her came the Mind Supreme of all,
The Essential Sun of Life, and from Himself
Conceived with concentrated rays the soul,
The higher form of life and so create,
That it might now contain the Infinite.

By that Self-Infinite or Uncreate,
This happy token is the first thus given
Of that holy connubial intercourse
Between Spiritual essences most pure
And the Aura supreme of nature; that complete,
Within nature, might be the end designed
Upon the morn creation's work begun,
And by connection with the Infinite
It would be rendered Infinite itself;
In order that a court terrestrial
Should be annexed to its celestial palace.
The Tree of Life unfolded next the branch
Bearing this vital and most golden fruit,
Into a womb of soft and tender leaves,
Drew from the neighboring leaves the food,
Consulted nothing but its life alone;
Even surrounding trees impart a store,
Instilling juice into the roots of this,
The tree which crowns the centre of the grove;
Rejoicing that they are allowed to give
Though seeming but the least of life to it.
At hand and urgent to supply her aid,
Nature was not alone, but also heaven
Was near to favor. The inhabitants,
Or spiritual minds that dwelt within,
Came down that they might second and direct
This work of nature, also drive away
Whatever should infest this sacred grove.
Fierce animals that dared to overleap
The boundaries assigned, were seized at once
With sudden terrors strange, and fled away
Far into their forests, or with faltering steps
Fell on their knees before their prince and lord.
By virtue of the power alone contained,
Pure spiritual essences on their approach
Do so astonish and affect the minds
Enslaved to nature, powerless they fall,
Forget themselves and take on other ways,
Or clinging to their own degraded loves,
Flee like the beast of prey or bird of night

From the bright dawning of the sun of day.
All things now ready, the parturient branch
Declining by degrees nearer the ground,
At length according to the times decreed,
Deposited its burden underneath
Upon the couch commodiously prepared;
While, clothed as in a cloud of radiant light,
Celestial living beings are at hand
To see that nothing should be unprepared,
Essential to a new awakened life.
Hence, when the many months had passed away,
The infant broke himself the bands and bars
Surrounding him, and found himself the way
Into this world and its bright paradise.
Drew in with his first breath the balmy air,
Sweet with the odors of the choicest flowers
That eagerly had gathered round to form
This fragrant chamber for their new-born king;
First to exhale their fragrance on the air,
Quicken the flowing of the infant blood
With every kind of rich delicious gift.
Whatever nature's kingdom had produced
Seemed at this time gifted with consciousness;
And by their influx all celestial stores
Were present and effulgent. Heavenly choirs,
As though to give a token of their joy,
Greeted his birthday with their festive games.

* * * * *

'Twas midnight, and, as if they would applaud,
The constellations of the heavens shone
Not only with the brightness that we see,
But glittered with a kind of flaming beam;
Though, ardent to prevent their going down,
The day dawn hastening forward dimmed
Their lustre. Opened seeming instantly
The gates of day unto the rising sun.
While heaven's inhabitants were stationed round,
Seeking by their celestial brilliancy
The light of other lumen to prevent
From kindling first his infant spark of life,

Rejoicing also in the hope of all
The first begotten of the human race;
Lying with folded hands lifted to heaven,
Moving his little lips as though in prayer
To venerate the Architect supreme;
A species of thanksgiving the most pure.
That workmanship, begun in noble worlds,
Had reached its end, in him was now complete.
Unclothed, as with a bath, the mildest spring
Encompassed him. Of countenance Divine,
So wondrous beautiful and fair he seemed,
As though a Deity not born to mortal life.

Hays City, Kansas. HUDSON HARLAN.

MECHANICS AND FAITH.*

A WORK by a scientist devoted to the cause of reconciliation between religion and science is always helpful reading, and such a book has lately appeared from the pen of an author who should be more widely known. Mr. Charles Talbot Porter has a style of great directness and lucidity, and writes in a calm but impressive manner. A mere enumeration of his subjects will show the ground he covers: the Unseen, the Criterion of Truth, Superstition, the Judicial Spirit, the Unity of the Mind, Mechanical Science and Rationalism, Revelation, the Revelation of Objects of Sense, Coöperation, Revelation of Mechanical Truth, Revelation of Ideal Truth, Materialism, Revelation of Force, Unity of Physical and Spiritual Truth, Perception of Spiritual Realities by Recognition, Revelation of God, the Verbal Revelation, Perfection, Natural Religion, Beauty, Suffering, Faith, Prayer.

From this list it will be seen that Mr. Porter has made his scientific studies the stepping-stones to something higher. It is delightful to follow his argument.

He first lays down as his fundamental principle the truth that physical laws are from God: —

* "Mechanics and Faith." A Study of Spiritual Truth in Nature. By Charles Talbot Porter. New York: G. P. Putnam's Sons. 1886. pp. 295.

"The mind in its healthy development cannot be satisfied till it has arrived at this sublime truth, that the physical laws which we must obey are the changeless modes of the Divine activity. In every successful mechanical work there is a unity of purpose between ourselves and our Maker. In the production of all these we become co-workers with Him,—yea, the voluntary agents by which He accomplishes His purposes."

In the light of this faith he proceeds to argue that the mind must hold itself continually open to the thought of God: —

"As God is omnipresent in nature, so He should be present in every thought of nature."

He finds the truth opposed by two errors,— the disposition of scientists to purely material conceptions, and the disposition of religionists to ignore reason in favor of the decrees of councils. He believes that these errors go together, but he is hopeful that they are passing away and giving place to what is much better: —

"While Christian sects were insisting upon the reception of every proposition in their dogmatic theologies, under the penalty of eternal damnation, free-thinkers were indulging in the extravagant defiances of English deism and French atheism. The present age shows, on both sides, a tendency to the abandonment of these extreme positions, and a softening of the asperities by which they were marked. While conflicting views in great number are still held, there is to be observed a growing neglect, on the one hand, of the more obviously human element in religious dogmas; and on the other hand, of the extreme denials that were contained in the old forms of infidelity."

Our author holds firmly to the need of revelation and carries out the thought to its full extent: —

"The finite mind, while capable of being developed, possibly to the comprehension of any truth whatever, cannot itself distinguish between truth and error, except just in the degree that it has been taught, but must rely entirely on the instruction it receives from the Infinite Mind; and this is revelation. It would seem as if there could be no escape from the conclusion that all truth must come to us from the infinite; that an intelligence which is less than

infinite can attain to the knowledge of any truth only as it is taught. God reveals everything."

Mr. Porter seems to have made little, if any, study of theology, but it is evident that he is a diligent and reverent reader of the Bible, and approaches it with the same openness of mind with which he studies nature. To him the Bible is indispensable as a means of attaining wisdom. He notes that, in one passage it seems at variance with itself, that is, when the sun and moon are said to have stood still at the prayer of Joshua. Admitting the appearance of contradiction, he explains it rightly by reference to the words, "Is not this written in the Book of Jasher?" He says in regard to the Bible,—

"It alone declares the existence of one God. Nature declares this to be the truth. Science has been truly said to be the grave of polytheism. With respect to the eternal self-existence and omnipresence of God, nature, and the Bible are in full accord."

He declares that the teaching of the Bible is that God is love, and then enters upon a vigorous arraignment of Calvinistic doctrine, being led to the opposite extreme of Universalism,— the only point in which we cannot agree with him, for we have light to see that the teaching of the Word is not of predestination at all, neither to heaven nor to hell.

In closing, Mr. Porter rightly denominates prayer as the means of securing perfect coöperation with God, and he presents an excellent analysis of the Lord's Prayer. What can be better said than that "prayer is that coöperative action on man's part, upon which the reception of the highest good has been made dependent"?

May this book, so modest in its tone, yet so strong in its perceptions, have a wide and thorough reading.

Bridgewater, Mass. THEODORE F. WRIGHT.

RECEPTIVE STATES.

From the "True Christian Religion," 35, we learn that receptions are according to forms and states. In "Arcana Cœlestia," 2511, it is shown that to receive or accept is predicated of affection; and it is also shown in A. C., 3849, 4018, 5489, that scientifics are introduced by means of affections, and that the implantation of truth and good is wrought by affection.

These ideas agree with our experience in all planes of reception. Thus we find that the growth and sustenance of the body depend not only upon the kind and amount of food received, but also upon the condition of the body receiving it. The food both in kind and amount must be adapted to the person's age, habits, and health, or, generally speaking, to the body's need of and demand for nourishment. This need and demand is indicated by certain sensations called appetite and hunger. We may call sensations thus felt affections, and say that by affections the body makes known its need of food, and that without affections the reception of food may be harmful.

The same is true of the mind and its growth as is true of the body. We find that there must be a selection both in quality and quantity of mental food; that food for the mind, like that of the body, must be digested and assimilated before strength is gained, and that digestion and assimilation depend chiefly upon the condition of the mind receiving the food. As with the body also, so with the mind, the time and state in which food should be received are indicated by certain affections called desires. Though these affections are not felt as are the affections of the body, they are none the less to be regarded as guides of selection and reception.

The states of reception or affections may be divided into two classes — general and particular. It may be said in general that there are different stages of the mind's development, and a consequent difference of demand. For example, young children are in the natural desire to know those things which are learned through the senses. Later, the faculties of mem-

ory, imagination, and conception are more actively exercised, and a desire for other knowledge is manifested. Later still the natural rational faculties are brought into exercise, and the objects of thought are of a more abstract kind. A desire to know and ability to comprehend spiritual truth are not manifest until mature life, when the interior faculties of the mind and heart are awakened.

In all of these stages of development there are constantly changing desires, and the kind of truth presented is regulated in some degree by the desires manifested. Whenever this principle is ignored by parents or teachers and a wrong kind of knowledge is inculcated, there is not found a good degree of reception; and artificial stimulants and excitants are resorted to such as rewards, prizes, and per cent. marks. These excitants are not necessary if the child's mind is in a natural state, and if a proper kind of instruction is given. It cannot be said to be in a natural state when wrong objects of thought are presented, and when its attention is diverted by fear of punishment, hope of reward, or an improper kind and amount of recreation.

Apart from the general desires or affections which depend upon the age and maturity of the person, there are particular states of reception which exist in every stage of development. These particular states depend upon circumstances, some of which are and some of which are not within our control. Events are constantly occurring which materially change our state of reception,— exciting faculties which by neglect have lain dormant. The loss of friends or any coveted good may stir within us desires which we did not know existed. At such times the natural, and it may be selfish, desires may be so crushed as to make delightful what would have been a burden. In our humility during such states spiritual truths and goods may sink deep into our minds and hearts and make a lasting impression upon our lives.

But it is not necessary to wait for accidental or occasional events in order to be in good states of reception. We can, if we choose, bring on these states in ourselves, or, if it is our office to instruct, we can help to occasion them in others.

They are felt in ourselves by doing little deeds of kindness to others always, so far as we can, with no thought of self in the doing. They are felt when we do faithfully, that is, from a love to the neighbor, our daily work whatever it be. They are felt when we have the companionship of pure-minded persons who, with ourselves, are in the effort to think better thoughts and to lead better lives. And especially are these states felt by us when we reverently read the Word and thus share in some degree the states of the angels themselves.

All of the states thus encouraged may be called receptive states, not merely because there is a general sense of good feeling toward others produced, but because there is roused a genuine affection for others, and from that affection there comes the effort to find means to carry out the good purpose born in our hearts. Thus, truth is received into the understanding. In T. C. R., 658, we read,—

"Love in the will is the end, and in the understanding it seeks and finds causes, by which it may advance on to effect; and as purpose to which belongs intention is in fact the end, purpose also is of the will, and by means of intention enters the understanding and urges it to contrive and meditate upon the means, and determine on what may tend to produce the desired effects."

That is to say, when love or desire to do good is in the heart, the understanding is in condition to lay hold of the truth by which the good purpose may be effected. This lesson is also taught in A. C., 5340, where we read,—

"Truth is conjoined to good when a man perceives delight in doing well to his neighbor for the sake of truth and good, but not for the sake of himself and the world; when a man is in that affection, the truths which he hears, or reads, or thinks are conjoined to good; which also is usually apperceived from the affection of truth for that end."

These truths show plainly our duty not only with respect to ourselves but also with respect to those whom we are called upon to instruct. It is for us to lead them so far as we can into states of affection for good, and by good is meant all kinds

of good and even sometimes only the appearance of good. If apprentices and servants can by any means be led into states of love for the use they perform, the ways of performing the use will become known much more readily and the use will be better performed. In other words, the love of some good produces a state in which needed knowledge to perform the good is readily received. The same principle is recognized by ministers who teach and lead the way to heaven through the affections of men and by seeking to occasion in them states of reception. This is done when they are led to see and love the good deeds of our Lord while He was on earth, when the truths of the Word are seen embodied in the deeds of good men, and when the good of every truth is pointed out as an object of love. States for the ready reception of Divine Truth are occasioned in the worship which precedes instruction, when a sphere of peace and affection softens the heart and subdues the selfish loves and cares which obstruct the entrance of truth.

The teacher of the Sabbath-school, too, uses the same means to teach truths from the Word. By means of Bible stories, of the lives of good men, and especially of the life of our Lord, children are led to love the simple good things of the Word and of religion, and by means of the affections thus produced the truths they learn sink deep in their minds. Children attend the day-school for the purpose of preparing themselves for the duties of life. Affection for the good of such preparation is much enhanced by frequently applying the truths that are learned. Besides helping the child to do this, the teacher constantly promotes these states of reception by leading the child's mind to act in accordance with a natural order of development. From the known to the unknown, from the simple to the complex, from particulars to generals, is the mind led to know new facts and acquire new strength. Recognizing the fact that "the implantation of truth is wrought by affection," the wise teacher is constantly devising ways of keeping his pupils in states of affection for the truth which he desires them to possess. He does not allow anything to distract and divert the minds of the pupils, and avoids

so far as possible scoldings and abuse which will occasion states of mind directly opposed to peace and love.

Parents, too, if they have their children's highest good at heart will constantly encourage in the home states of affection during which words of counsel and instruction will find a ready lodgment in their minds. Who of us cannot remember the word of a kind parent or sister given when we were in a state to receive it, and who of us can doubt that such a word, given when it was, was worth to us a hundred-fold more than other words which were given when we were in rebellious states or when our minds were absorbed in selfish thoughts? Nay, do we not know from our own experience the utter worthlessness of advice and chidings when the mind is stirred with bad emotions? Better by far let the wrong go unpunished than to arouse the passions of the child to a state of resentment and hate.

The good states into which children may be brought occur when they are doing or have done something which will give happiness to others, when useful service is rendered to others, when they hear or read stories of the incidents and lives of true-hearted children, and especially with young children during seasons of innocent play. The idea that instruction of the best kind may be received by children in their games constitutes the underlying principle of the kindergarten founded by Fröbel. More than fifty years before the time of Fröbel the same ideas were taught by Swedenborg, who gave to us in addition the beautiful doctrine of Remains. By this doctrine we know that the states of affection which infants and children have are not only for uses of present instruction but also for the purpose of regeneration itself.

Waltham, Mass. JOHN T. PRINCE.

No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him He gives him for mankind.—*Phillips Brooks.*

SWEDENBORG STUDIES.

"BUT THOU ART RICH."

In giving the spiritual meaning of the Book of Revelation, Swedenborg treats one brief phrase in the following manner: —

"*And affliction and poverty* signifies that they are in falses and hence not in goods. To know their affliction signifies to see that they are in falses, and to know their poverty signifies to see that they are not in goods; for affliction in the Word is spoken of falses (as above n. 33), and poverty of lack of goods: spiritual poverty is nothing else. We often read in the Word of the poor and needy, and in the spiritual sense by the poor is meant one not in truths, and by the needy one not in goods. These words are also added, *Yet thou art rich*, but in parenthesis and this is because in certain codices they are omitted."—A. R., 95.

This very unusual mention of a matter pertaining to textual criticism has attracted much attention. In Swedenborg's day the study of the text as Biblical science had not progressed nearly so far as it has now gone. Moreover the work assigned him by the Lord lay upon another plane and did not fully embrace that on which the ordinary commentator works. Yet in bringing out, through mental illumination, the spiritual sense, Swedenborg was in a position to discern the true meaning of the letter, and sometimes has given great help to the textual critic. That this was not his field, however, is clear, and it was so entirely distinct a field that the preparation for and execution of his appointed task led him to look upon the Word in its depths of wisdom rather than upon its surface, and so the great science of textual criticism was left to be developed by others. The particular heavenly sphere in which Swedenborg worked was not that in which a textual critic would work. The influx into Swedenborg's mind as he read the Word in its spirit was quite different from that which would be received by a devout comparer of codices.

The work of criticism, it should be understood, was not the essential work. The revelation of the spiritual sense was an essential part of the Lord's Second Coming, the development of the science was a result by no means unimportant, but not primary. The opening of the Word to the minds of men by means of a man did not necessarily include a revelation of the full-grown science because, in the very nature of the case, the science was not a subject for revelation.

With these truisms in mind we look closely at A. R., 95, and perceive at once that Swedenborg does not speak here as a textual authority. He says that the words "Yet thou art rich" are in parenthesis because omitted in some codices. Does this mean that he had examined the codices? Not at all. Does it mean that he was sure that they should be omitted in all? There is no such statement, except in the implication made by his not interpreting them. He simply omits the words from his own quotation, and does not interpret them, and says that he finds them in parenthesis because omitted by some codices.

What does modern research say on this point? Does it confirm the implication of Swedenborg's omission, or does it declare the passage of undoubted genuineness? In the Latin Bible which Swedenborg used largely, though by no means depending upon it nor preferring it to the Hebrew and Greek, the words are given in parenthesis and in italics, which either is an evidence that the translator, Schmidius knew them to be doubtful, or is to be accounted for on the supposition that he was some way misled. Was he misled, or had he evidence? The first thought would be that he was misled (or possibly that a printer's error occurred in the use of italics), for modern scholarship acquits the passage of any doubt; but a more careful inquiry will reveal the fact that this passage has not been free from doubt, although the MSS. at present in authority contain it. One MS. of the eighth century, known as L. or Codex Regius 62 and kept in the Royal Library at Paris, does not contain it.

L. is an initial or capital-letter MS., and is declared by Alford to be very nearly related in its text to the Vatican, which

is of the highest authority. "Of all the MSS." says he, "I should be disposed on the whole to rate its text the highest in purity." A doubt as to a passage raised by this codex would be regarded as of great weight if confirmed by one of the few now held in highest authority. Not confirmed by one of them, the doubt would fall, and it has for the present been set aside by Biblical scholars. Yet we may conclude that Schmidius fully intended to express this doubt and that he was not misled. Swedenborg, in taking note of the doubt, went, to say the least, upon rational grounds.

But in another place, as some will suggest, Swedenborg received this phrase without hesitation. This is true. In his first work on the Apocalypse, written some years before, but never published and not complete in the MS., he made use of the phrase, explaining it in the light of riches mentioned elsewhere in the Word. The two works stand so differently that, in the few known cases of disagreement, they should not be placed in the opposition of two final statements.

The event in regard to this passage will be either that it will be regarded as doubtful, as A. R., 95 regards it, or that, its genuineness being established, the omission of it from A. R., 95 will be joined with other slight but clear evidences that Swedenborg's appointed work was not that in which textual scholars are now engaged.

THANKSGIVING IN REV. VII. 12.

In Rev. vii. 12, we read of the following glorification of the Lord after the sealing of the twelve tribes: —

"Amen: Blessing and glory and wisdom and thanksgiving and honor and power and might, be unto our God for ever and ever. Amen."

The interpretation given of this passage refers the words to their deeper meaning in which they put off the appearance of repetition, but a little disagreement appears between the explanations in A. R. and A. E. The former work speaks thus,—

"Every acknowledgment and confession of the Lord compre-

hends in general these two: that he is Divine Love itself and Divine Wisdom itself, and hence that they who are in heaven and in the Church have from him love and its good, and also wisdom and its good. Whatever proceeds from the Lord's Divine Love is called the Divine celestial, and what proceeds from his Divine Wisdom is called the Divine spiritual. The Lord's Divine spiritual is meant by glory, wisdom, and thanksgiving; and the Divine celestial by the honor, power, and might which follow. Blessing signifies both. Glory is spoken of Divine truth, thus of the Divine spiritual; wisdom manifestly of the same; also thanksgiving, because it is done from Divine Truth, for therefore and thereby man gives thanks."—A. R., 372.

Thanksgiving is the point to be noted. It is spoken of as spiritual rather than celestial, because it is essentially of truth rather than of good.

Turning back to the previous work, left unpublished, we find a difference: —

"*Blessing, glory, and wisdom*, signifies these from the Divine Truth. Thanksgiving and honor, from the Divine Good. Thanksgiving is here spoken of good because blessing is mentioned above, and blessing is made by the mouth by means of truths, and thanksgiving by the heart from good."—A. E., 465, 466.

Here it is evident at once, as always, that no comparison was made between the two works, and that the interpretation was given as obvious for the reasons mentioned in the respective places. We thus have thanksgiving explained as of the intellect in one place, and as of the will in the other. To which does it belong? to the truth by which it is uttered, or to the good from which it springs? As we see it, thanksgiving may rightly be regarded as belonging to both. It has two sides, each of which appears here. Looked at from one side, it is spiritual; looked at from the other, it is celestial. The explanation of the difference in statement is not that one is incorrect, for any one can see that each, so far as it goes, is correct. The true explanation is that thanksgiving partakes of both qualities and may be joined with "wisdom" or with "honor" according to the aspect of it anywhere noted. This

view we find confirmed by the declaration in A. R., 249, that glory is of truth and honor of good, and that "thanksgiving is all worship." It is thus inclusive, a connecting link in the chain of Rev. vii. 12.

THE GLASGOW CONCORDANCE.

We are glad to learn that the great concordance of Swedenborg, long time in preparation by Rev. J. F. Potts, of Glasgow, is to be published soon. Its publication will open a field of study which has been difficult before, namely, the comparison of teachings upon one subject, and will produce a greater comprehensiveness in the reader's knowledge.

INDEXES OF THE WORK ON MARRIAGE.

We have seen in proof specimen pages of the translation of the Indexes to the "missing treatise" concerning Marriage. As already stated, the translator, Rev. S. H. Worcester, who works from the photolithographic copy of the MS., believes that these indexes belonged to a work which was the first draught of the book on Conjugial Love. He indicates this by adding the numbers in that work to those given in the indexes. Should this solution be accepted, a point would be gained in the understanding of the MS. collection at Stockholm. The indexes will make a work of seventy-four pages and will be of value to our students.

SELF.

Who risks his life for worldly gain,
  Does that he has no right to do;
Who gives his life for human weal,
  Does that which proves him brave and true.

Who worships self doth hate his kind,
  Who hateth man despiseth God,
And speeds on self-created wings
  Toward Hell, self's natural abode.

Who loveth most, he liveth best;
  Love is the life-germ of the soul;
Self-love is hate; the soul of death;
  He dies who yields to self's control.

Byron, Mich. A. S. Wiltse.

BOOK NOTICES.

THE TRUE CATHOLICISM. By B. F. BARRETT. Philadelphia: Swedenborg Publishing Association. 1886. pp. 177.

The object of Mr. Barrett in this little volume, which is number eleven of the "Popular Series," is to show the breadth and comprehensiveness of the New Christian Church. His course of reasoning is to present the general principles of unity of the sincere in spite of doctrinal differences, and then to consider the cases of Unitarians and others. The tone of the volume is that of a direct address to the world, and an indirect address to our own people, who seem to the author, as we suppose, to need an emphatic statement of their true position in regard to others. Mr. Barrett holds, that all forms of belief have something from the literal sense of the Word and thus bring their adherents into some degree of conjunction with the Lord, provided they make use of the truth they have. The conclusions arrived at here are sometimes very easily seen to flow from true reasoning, but at other times the doctrine is regarded as more elastic than we suppose it to be.

HEAVENLY RECOGNITION. By T. M. McWhinney, D. D. New York: Fords, Howard, & Hulbert. 1886. pp. 129. 60 cts.

This book, published in remarkably neat form considering the price, is apparently not new, but will be found to treat its subject in an interesting, and, to our people, a very gratifying way. The contents are five sermons, of which the first two are in answer to the question, "After I die, shall I live again?" The third, fourth, and fifth are responses to the questions, "How long shall I wait for that life?" "Where shall I live?" and "Shall I know Jesus and the friends I meet?" The author makes a few clear points under each head, using the passages from the Word so familiar to our people, and indicating in the plainest terms his reception of our doctrine of the spiritual body, the immediate resurrection, and the home in the spiritual world. "Dying is but the gateway to the life which knows no death"—"what we call death is but the living soul's release from its dead body"—are specimen words. Not controversial and not exhaustive, but clear and persuasive,

these sermons will do much good, and should be well known to our people and made use of by them.

Mind-Cure on a Material Basis. By Sarah Elizabeth Titcomb. Boston: Cupples, Upham, & Co. 1886. pp. 288.

This book first strikes one as being but a compilation from Bain, Maudsley, Darwin, Spencer, and a score of others, but there is an argument running through it. As we understand the lady, she holds that the mind-cure is by means of concentration of thought, and she fully believes in and makes use of this treatment, but she is so opposed to the idealism and immateriality of the "Christian-Science" view, that she goes to the other extreme and holds that the whole man is of one substance, which is material, and that the spiritual, whether as a world or as a body, has no existence. With sublime confidence she goes on to declare that the Bible teaches nothing as to pure spirit and resurrection, and she produces on this point an argument which is a curiosity of literature. But Miss Titcomb may yet see that mind and matter are two things and not one. An index is sadly needed here.

Next Door. By Clara Louise Burnham. Boston: Ticknor & Co. 1886. pp. 371.

Had no author's name been given here we should have set it down to Mrs. A. D. T. Whitney before she discovered the parenthesis, for the story has the same healthful, pure, cheering, apple-blossom flavor. But it proves to be by one whom our readers know as a pleasant writer in our *Children's Magazine*. Worthily printed, moving gently but vivaciously its rapid course, dealing with a few well-defined, perfectly intelligible, and fully interesting characters, we call this one of the best novels of the year. Upon the pool of sensational literature, it floats like a lily. For New-England people especially, it will have a charm, but in the West the story will be appreciated by all who love true friendliness and the affection which rests upon respect. With nothing of the tragic, there is much that is very pleasant.

The Problem of the Poor. By Helen Campbell. New York: Fords, Howard, & Hulbert. 1882. pp. 244. 60 cts.

This is not a new book, but public attention has lately been called to it, as throwing a strong light on the subject of which it treats,— "quiet work in unquiet places." It tells of the writer's indifference to religion, of her liking for philosophy, of her going

once from a passing interest to Jerry McAuley's Mission in the Fourth Ward, New York, and of her entering at once into his work, and gives the stories of some who were saved from the terrible wickedness of that quarter. The closing chapter, on "One Woman's Work" tells of a German woman's success in teaching the ignorant and depraved better ways of life by preparing abandoned girls to be house servants and in similar ways. The book will be an awful revelation to those who have not thought of such infernal ways, but it boldly and sweetly tells the remedy, and is a worthy memorial of Jerry and his fellow-workers, faithful servants indeed.

THE COUNTRY BANKER. By GEORGE RAE. New York: Charles Scribner's Sons. 1886. pp. 320. $1.50.

IN reading this book from an English source, we have been struck with the great need of extending such good sense as is here contained among all classes of people. Religion includes morality, and, in order to have morality in banking of any sort, men need to reflect upon the principles involved. Savings banks and national banks go down because of criminal neglect of the very rules here presented in a series of letters to a manager of a country bank, fully advising him as to his duties and dangers. A fine feature of the book is its examples cited under every head and presenting in figures the cases to be dealt with. The writer's literary gift is noteworthy.

TALKS WITH MY BOYS. By WM. A. MOWRY. Boston: Roberts Brothers. 1886. pp. 266. $1.00.

THIS is the best collection of school-addresses we have ever seen. The author, for twenty years Principal of the High School for Boys in Providence, R. I., gives us here twenty-seven specimens of short, pithy talks. There is always interesting fact, as well as impressive moralizing, in them. Some of the subjects are Concentration of Mind, Blacking the Heels of Boots, Exactness in Thought and Word, the Election of President, What do Boys Read? What Geometry will do for a Boy. Dr. Mowry took occasion to talk sometimes on the subject engaging the boys' attention, and to make them understand it. He was able also to give a purely moral lesson in a manner which was at once entertaining and convincing. The volume would make an excellent present, and would prove full of suggestions which a sensible boy would receive and hold.

GERMAN PSYCHOLOGY OF TO-DAY. The Empirical School by TH. RIBOT. Translated by J. M. Baldwin. New York: Charles Scribner's Sons. 1886. pp. 307. $2.00.

THIS summary of the recent work of German mind-students is very interesting. It brings out what is rashly called a "new psychology," which, however, is really only a line of study lately taken up in addition to the old lines pursued by the English. The new thing is the observation of the physical side of mind-movements, for instance, the duration of an act of sight, the time required in recalling an object of memory, or the coincidence of mental and bodily sensations. The intense and atheistical naturalists who are here treated of, see this bodily side of the subject as the important one, and magnify their studies as final; but time will show their relative usefulness, and will bring out as essential to success in psychological research much that is here set aside as "mystical." But where is the needed index?

ANNA KARENINA. By COUNT LYOF N. TOLSTOI. New York: T. Y. Crowell & Co. 1886. pp. 769. $1.75.

This novel is a study of Russian life, viewed by an observer who seems to see the inner movement of every heart. The nobility, the traders, the peasants are here, but especially are all the whims and vices of the nobility portrayed without mercy. The author himself appears as Levin, honest, sensitive, self-accusing, impulsive, skeptical of established dogmas, but open to all truth. The story turns on an alliance, between the wife of a cold-hearted man and her ardent lover, and every step in her degradation is given with fearful accuracy till, having left her husband and become jealous of her lover, she ends her life by suicide. The book is full of characters, every one of them drawn with the same masterly skill. Tolstoï tells of no one's redemption from sin, rather does he carry the evil on to their sad ends, and thus the book is sombre, but it is so true to life that every page has its lesson. It is a power somewhat unrefined by art which this writer possesses, but his rare power is unquestionable.

Divine Providence has been issued by the Boston Swedenborg Lecture Bureau in a neat form, and will be sold at ten cents.

Mr. Giles's well-known work, *Man as a Spiritual Being*, has been issued by the American Swedenborg Printing and Publishing Society, New York, in excellent style and type at twenty cents.

THE NEW CHURCH.

THE MINISTRY.

UNDER the title of "A Crisis in the New Church," an English brother refers to the fact that one of the English ministers, and probably others, are known to be in favor of a graded or trinal ministry, the orders of which include a bishop. He refers to the existence of such an office in America in one section of the church, and expresses an unfavorable opinion of the tendency of which this is a result.

The subject is interesting, and by no means unimportant. Every one should consider it with care. Hearing all that may be said on any hand, every one should make up his mind deliberately. The priestly abuses of the past should not set him against the good thing which was abused. The inflated consciousness which may be noticed in ministers of a certain quality should not lead him to attribute vanity or ambition to all ministers. On the other hand, no one should regard the fact that he is a minister or a layman as a preventive against the love of rule. Using the utmost watchfulness, for there is need of it, one should endeavor to free his mind from prejudices against men and titles, and to look always hopefully to the establishment of useful arrangements, and no others.

Without assuming to speak for our English brethren, we may say that three opinions are held as to the ministry among our people in this country. Using a general summary of views, we describe the three as:—

1st. Opposition to an ordained and distinctive ministry.

2d. Recognition of the ministry as an essential and distinct function for which careful training and inauguration by ordination are indispensable.

3d. The second view with the conviction that, as nearly as possible, the titles and orders known to Swedenborg and mentioned by him should be used in the arrangement of the ministry and the government of ecclesiastical affairs in all countries.

Those who are opposed to a distinctive ministry are led to regard all ministers and lay supporters of an ordained ministry as

more or less carried away by influences which, in the past centuries, have brought disaster. They are distressed by any ministerial title. They prefer in all cases that the preachers should be in some other employment also; and, seeing that they should be approved in some way, they favor a mode of authorization through license to be renewed from time to time as may seem advisable. This makes an untrained ministry of little influence in the world, and it makes of little account a function which our doctrines place second to none. If some preachers cannot be trusted with ordination, or if they cannot be supported in weak societies, or if other circumstances control the matter in any case, there may seem to be reason for using license instead of ordination; but exceptional cases do not make a rule.

The members of the third class are strongly opposed to those of the first. They regard them as willing to destroy true order. They not only wish for a ministry, but, as we understand them, they would ordain in every case. If a man were a doctor or lawyer, and were temporarily acting as the preacher of a handful of people, they would ordain him. Then, if he became the minister of a society paying a salary, they would raise his grade by a second act of inauguation similar to the first, and would give him a new title, new robes, and larger authority. Then, over several such societies, no matter how small numerically, they would set a bishop, inaugurating him into further possession of a new title, a new adornment, and a new authority. These acts they would make of permanent effect.

Between these classes lies the second, which consists of those who regard a distinctive ministry as essential to any form of the church, who believe in educating men thoroughly for this work, who hold to solemn ordination, but would not hasten it so as to prevent a fair trial of a man under supervision before ordination, who believe that the uses of the ministry naturally fall into three divisions, of which the first is performed by one not as yet in charge of a society, the second by one having a pastoral charge, and the third by one having charge of associated societies, who hold to one ordination and no other, who would install a minister as pastor or as General Pastor, but without conferring new powers except such as belong to the office held, and are to be laid down with the office. In other words, they would ordain after fair trial, and confer the powers of teaching, administering the sacraments, solemn-

long marriages, and so forth. They would never ordain any further; but, if a minister were called to the charge of a society, they would have him examined, and, if he were chosen to have the charge of an association, they would install him in that office. But, such installations should not be by laying on of hands nor by rites equivalent to ordination.

As to titles those of the middle class are not strenuous, but they would prefer "ministry" to "priesthood," and "minister" to "priest" as being better understood and more generally liked. As to vestments, they would leave all men in freedom, but they do not regard them as in any sense essential.

To us, we have no hesitation in saying the second class seems to hold views well adapted to English and American people. Such people are not hamstrung in their opposition to order, nor are they inclined to cling to terms and usages which have been so perverted in the past that a long time must in any case elapse before they can be usefully employed. The people of the second class equally regard without pleasure an arrogant layman or an arrogant minister. They regret to see a layman oppose and unjustly deride the ministry. They are annoyed with an unlearned minister who thinks of authority when he should think of conviction. They like a humble-minded Christian, whether his occupation be clerical or secular.

There should be no fears left as to the establishment of a hierarchy. If such thing be announced, it soon appears. If any unwise plan be adopted, it soon loses coherence. On grounds of use alone can the heavenly structure be raised. Everything, however high may be the claims which are made for it as exclusively right, must be put to the test of experience, and, in witnessing such a test, we should be neither alarmed nor over-sanguine. The spirit of a man who sets out his vines with care, tends them with equal interest, watches them thoroughly, and knows at last what will do well in his ground and what will not, is that which we would commend to those who are concerned with shaping the policy of our organizations.

A MISSION IN BOSTON.

In its April issue, *The Church* has contained a pleasant word about a new and much needed enterprise. We quote as follows:—

"At a recent meeting of the New Church Club a paper was read by one of its members strongly urging the duty of establishing a Mission Sunday school

and Church among the so-called lower classes in Boston. The ground was taken that the teachings of the Church are capable of being presented to people outside in a manner to reach them; and this being the case, that it was the Church's duty to try to do its part in the work of rescuing and saving the lost sheep. An earnest discussion followed, in which there was quite a unanimity of feeling that work of the kind proposed should be done. Subsequently a number of gentlemen representing the Societies of Boston, Roxbury, Somerville, Newtonville, and Waltham, met together to confer upon the expediency of starting a "Mission" at the present time. A committee was appointed to inquire and report a plan of organization."

This Committee has already acted, and issued a call for a meeting which said,

"The undersigned, believing both in the use and necessity of the organization of a New-Church Mission in Boston, which shall have for its object and purpose the establishment of one or more Sunday-schools for children, and free preaching services on Sundays, services which shall be taught the doctrines of the New Church in a simple manner, and services which shall reach the rank and number of families, especially the rent and tenement, and all those sitting of society which shall properly come within the bounds of such a mission, hereby cordially and earnestly invite you to be present at a general meeting for the consideration of the subject, to be held in the vestry of the Bowdoin-Square Church, May 10, at 7.30 P.M.

This invitation is addressed to every earnest man and woman, both young and old, who would see the New Church at work in the streets and lanes and alleys."

The meeting was well attended. The principal address, which was given by Rev. J. K. Smyth of Roxbury, we will print in our next issue.

REPORTS TO CONVENTION.

An intimation in the *Messenger* from one of the Secretaries of the Convention that he will endeavor to have all the reports referred for condensation before reading, strikes us unpleasantly. There seems to be no need of it, as there has always been time to hear all the reports and then transact any business needing attention. Moreover, the Convention has nothing before it of more importance than the consideration of its reports from boards, associations, and officers. A hint to be brief and to put in only what is important is always in order from the Secretaries, but this seems to be all that is required. Take away the feeling of freedom which reporting bodies now have in preparing what they expect will be read, and one good will be lost, with little or nothing gained. The gaining of a few hours' time, for indefinite uses, is not an end to be sought for at the expense of what is to many the most profitable part of the sessions, namely, careful listening to what comes from all sections, as to work, wants, and welfare.

CHRONICLE.

April 5. Isaiah T. Williams, ex-judge, and formerly a lecturer for the New Church, died in Chappaqua, N. Y., aged 67.

April 8. The Massachusetts Association met in Boston. A church membership of 1571 was reported. The Union Building had been cleared of debt. A movement was made to establish an orphanage.

Catherine A., widow of Theophilus Parsons, died in Cambridge, Mass., aged 80.

April 18. A house of worship was dedicated by the Society in Riverside, Cal. Rev. B. Edmiston, pastor.

April 24. The church in Fryeburgh, Me., was presented with a bell, by Col. A. A. Gibson, in memory of his wife.

April 27. Eugene Laible, a leading member of the Michigan Association, died in Detroit, aged 62.

Rev. W. T. Stonestreet took charge of the Society in Radcliffe, England, in place of Rev. J. Boys, deceased.

The South London Alliance of the New Church was formed, consisting of new movements under the charge of Rev. W. C. Barlow.

A NEW PAMPHLET FROM DR. ELLIS.

We have received a neat pamphlet from this well-known reformer, containing 124 neatly-printed pages, and expressing his views on the division of ministerial duties, modes of ordination, wines, and so forth, the last portion being a reprint of his last pamphlet, which dealt with some criticisms he had received from our periodicals. We are glad to find a portion of his treatise with which we can wholly agree, and that is what he says as to tobacco. His suggestions of a new division of ministerial functions, the first to teach physical laws, the second to teach moral and civil laws, and the third to teach religious truth, — physician, lawyer, priest, — is new, and will seem to many an odd suggestion; but his sincerity and determination to convince are always noticeable.

We receive with pleasure the *Manuals* printed by some of the Societies, containing information needed by the members and interesting to others. Of them all, that of Wretham Road, Soho Hill, Birmingham is by far the most complete.

THE RELIGIOUS WORLD.

THE ROMEWARD TENDENCY.

A WRITER in the *Church Press* is moved by what he finds of Romanism among Episcopalians to say,—

"I write to say that I very much regret the tone of your editorial, 'Whither are we drifting?' For I verily believe that the Church is drifting Romeward, to mediævalism, or somewhere else, that it ought not to go. And the trouble with me is that I see nobody—editors, bishops, priests, or what not—interposing a hand to stay its progress. And your editorial seems to me to be apologising for the drift, if not indorsing it outright.

"Twenty years ago I was a member of one of these denominations, but I came in contact with the Church and was captivated with its claims to Divine origin and organization, and the beauty of its services, etc., and was received into its communion. At that time, notwithstanding the Church had the Catholic creeds, an apostolic ministry, and a liturgical worship, it was understood to be *Protestant*, at least in its relation to the Roman Church. I then frequently heard the remark that the Church of England was the bulwark of Protestantism!

"But now Catholicism is the watchword of the Church, heard in every conversation and read in all the papers. And I verily believe that we have clergymen who despise the word Protestant and all that it means, and who pass by the Reformation and go back into mediæval times for their ideals of doctrine and service. Such is the change and such is the drift."

One sentence is very important:—

"The Catholics say they are going back to primitive times! But unfortunately they stop about a thousand years before they get to those times."

COMING OF FRESH LIGHT.

DR. W. E. Griffis was lately installed as pastor of the Shawmut Congregational Church, Boston. His examination brought out the fact that he rejected the reprobation of the heathen, and other old tenets. As to the Bible, he said with some rhetorical flourish,—"with equal contempt and rebellion do I regard those who, with whatever pretext or claim of authority, would pen its living, glowing, unformulated life into the coop of one system or creed."

It may seem to our readers that, to call all systems coops was to vilify the creed of the Shawmut Church, which he publicly accepted.

Dr. Webb, his predecessor, a very conservative man, put a ques-

tion as to "progressive revelation." To this Dr. Griffis replied "that he did not believe that some prophet like Swedenborg would reveal anything new, but that fresh light and clearer understanding, were to come to the generations following, and that the revealed will of God would be more fully understood; while we were on the way to truth, we had not yet come to all truth." So the *Christian Union* reports.

This is very interesting, but not wholly clear. Dr. Griffis seems to think that Swedenborg is regarded by some as a prophet. This is the Doctor's ignorance. But he expects more light from the Word. Precisely this Swedenborg expected, and under Providence he was chosen to bring out the "fresh light and clearer understanding." Certainly the doctor expects such light to come by means of an enlightened human intellect. And does he hold to forty Columbuses or Newtons instead of one? It has not been the way of the Lord to raise up a dozen John Baptists, because one was enough. Will revelation overlook a human agency when, in every age and instance, it has prepared and used one?

It is very interesting and noteworthy that a year ago a similar council at the Old South was seriously divided, but that this one, under similar circumstances, was unanimous.

THE CONGRESS OF CHURCHES.

THE second session of this organization will be held at Cleveland, O., May 25th to 27th. It occurs at a time when our New-York meetings may prevent the attendance of any of our people. Among the subjects to be considered are:

"A true church, its essentials and characteristics;" "The present necessity for a restatement of Christian beliefs;" "Readjustments of the church to meet modern needs, in city and country and in foreign missionary fields;" "Religion and our public schools;" "The workingman's distrust of the church, its causes and remedies."

We shall present a summary account in our next issue.

DR. HODGE ON RESURRECTION.

LIKE a voice from the past comes Dr. Hodge's frank avowal of unchanged belief in the resurrection of the natural body:—

"The very same body shall arise. We don't know the essence of identity. My body is the same body as sixty years ago, yet its elements are so changed that my

own mother would not know me. It is the same; but we cannot explain the sameness. Our resurreetion body is the same body we have now, as the body at death is the same as the body at birth. The body, though identical, must be changed. Some appear not to know the difference between change and exchange, or substitution. A baby has changed by growth, but was exchanged when another was put in its place. So the resurrection body is not an altogether new one, a substitute for the old; but the old one changed, modified, because we are changing our climate and conditions. Will it be a material body? It must be material. Christ said it would be."

A UNITARIAN VS. UNITARIANS.

THOSE who are in a position to judge, know that there are many gray-headed Unitarians who do not follow the movement into radicalism, and who cling to Arianism till they can see yet more clearly. One of these is Dr. Hill of Portland, Maine, ex-President of Harvard College. Here is a little poem which he lately printed in the *Independent*: —

"They grieve my heart — these thoughtless men, who try
To hide my Lord from eyes of dying men;
To shroud the world in heathen night again,
And drag the Star of Bethlehem from the sky.

"They hold his majesty a vain pretense;
They snatch the royal scepter from his hand,
Deny his right to promise or command,
And barely own his human excellence.

"Therefore I weep, like Mary, at his grave,
Because my Lord they thus have borne away,
To hide him from the eyes of dying men.
Yet He has risen now, as he had then;
Look up in faith! His light outshines the day;
His grace is still omnipotent to save."

CELESTIAL SONGS.

THE *Presbyterian Journal* has lately printed an article reporting a number of instances in which music was heard before death. We are especially glad to see in that quarter some acknowledgment of the reality of the spiritual body, freed from the earthly and needing not to be clothed with it again: —

"A few minutes before Edmund Augur expired, he said to a friend, 'Do you see that assembly who wait my arrival? Do you hear that sweet music with which those holy men invite me? Let me go! I must go.'

"Another when dying said, 'All is well. My sky is clear. I am not afraid to die. Hark! I hear singing! Oh, how sweet! Oh, how delightful! Don't you hear it?'

"Jacob Behmen, when the hour of his departure was at hand, asked his son if he heard that sweet, harmonious music? He replied, 'No.' 'Open,' said he, 'the door, that you may the better hear it. Now I go hence into Paradise.'"

AN EDITOR ON SWEDENBORG.

We note in the *Christian Union* an interesting question or series of questions to which the editor makes an equivocal answer. It takes some courage to make so frank an acknowledgment as this, but we should be surprised to learn that the inquirer was satisfied with an answer which is so nearly "no-yes":—

"Will you please tell me, in your column for inquiring friends, what you think of Swedenborg? Did he really see the visions he relates, or only think he saw them? Was he self-deceived? Did he have a diseased imagination? Or did God really permit him to see what he claims he did? AN OLD SUBSCRIBER."

"It is certainly possible that Swedenborg may have been an inspired teacher writing about that of which he had a spiritual vision. Personally we do not so regard him, though there is much in his teaching which seems to us profitable from the spiritual insight of the author."

IMMEDIATE RESURRECTION.

We note with pleasure in the *Presbyterian Journal* an extract from the letter of a minister written after the death of his wife. After speaking of her worth, he said,—

"It is hard beyond expression to put away the beloved dust out of sight; but it is unspeakably precious to know that a sobbing farewell had an instant response in the smiling welcome of the dear Saviour. The poor heart tries to rebel against the deprivation, and faith is compelled to struggle for the mastery; but faith must prevail, for His grace is sufficient. I bless God for the sweet companionship he permitted me to possess for a time, and now I will patiently wait and work till we meet again forever in the home-life in heaven."

This is better doctrine than Dr. Hodge's, because it is what the Word teaches.

NOTES FROM THE SECULAR PRESS.

The completion of the *Tyrone* (*Pa.*) *Herald's* twentieth year leads its editor, Mr. C. S. W. Jones, to utter his views fully, and he makes a very honest and full declaration of his reception of our doctrines, covering a side and a half of his paper with his clear and manly statements which show his religious belief in close contact with his opinions on tobacco, intemperance, monopolies, and office-seeking.

JOURNAL

OF THE

MASSACHUSETTS ASSOCIATION

OF THE

NEW-JERUSALEM CHURCH.

112TH MEETING.

BOSTON, April 8, 1886.

1. THE Association met at ten o'clock A.M. in the church on Bowdoin Street.

2. Religious services were conducted by Rev. John Worcester, who delivered a sermon from MATTHEW xxiv. 30. [See *Magazine* for June, 1886.]

3. The collection for the Union was then taken up, and amounted to $82.78.

4. A letter from Rev. Joseph Pettee, the General Pastor, was read. He stated that the state of his eyes prevented his attendance,—information which was received with much regret.

5. Rev. John Worcester was by vote requested to take the chair.

6. The credentials of delegates were called for, and the following Roll was prepared: —

MINISTERS.

Warren Goddard, James Reed, John Worcester, Geo. F. Stearns, W. H. Hinkley, W. H. Mayhew, T. F. Wright, W. Goddard, Jr., H. E. Goddard, Richard Ward, J. K. Smyth, D. V. Bowen, J. E. Werren, H. C. Hay, G. I. Ward.

DELEGATES.

Abington.—Lucius Faxon, Loring Holbrook, John Hyslop, Joseph Pettee, Jr., John D. McKenney, Ashton H. Pratt.

Boston.—David L. Webster, Francis Phelps, Wm. J. Cutler, Charles Harris, Charles H. Little, Benj. Randall, Geo. T. Hawley, E. Waldo Cutler, Walter Lockett, F. E. Hathaway, Chas. J. Roath, James Shepherd, Charles M. Reed, James T. Hall, O. B. Brown, Chas. F. Ives, Stanley B. Hildreth, H. Langford Warren.

Boston Highlands.—J. A. Thompson, Arthur Burnham, J. S. Conant, H. P. Chandler, S. F. Howard, W. L. Blanchard, Miss E. C. Silver, Miss M. A. Ingell, Mrs. H. P. Noyes.

Bridgewater.—Nahum Leonard, Lewis G. Lowe, Cyrus A. Lewis, E. H. Sprague, H. B. King, Nath'l S. Keay.

Brockton.—R. C. Kimball, Davis Copeland, J. B. Freeman, Fred. R. French, Thos. H. West, J. W. Packard.

Brookline.—Albert Mason, Albert M. Knight, Arthur W. Forbes.

East Bridgewater.—Alfred B. Parker, Samuel Shaw, L. W. Richards, Robert O. Harris.

Fall River.—John B. Albro, T. D. W. Wood, Lemuel Pettee.

Lancaster.—H. D. Humphrey.

Newton.—E. A. Whiston, R. M. Pulsifer, F. A. Dewson, E. H. Sears, E. W. Sampson.

Providence.—Luther Daboll, Samuel Darling, Thomas Hope, Geo. W. Whitaker, Geo. E. Manchester, Benj. A. Jackson, Thomas Hope, Jr.

Salem.—Joseph Ropes, J. A. Founk, Lucius P. Noyes, John Mason.

Springfield.—S. N. Foster.

Waltham.—J. T. Prince, George Phinney, Joel Shedd, J. R. Worcester.

Yarmouth.—N. S. Simpkins, Chauncey Conant, Henry C. Thacher, James Park.

7. The Roll was called.

8. Reports were received and read from the Societies in Abington, Boston Highlands, Bridgewater, Brockton, Brookline, East Bridgewater, Fall River, Lancaster, Mansfield, Newton, Providence, Salem, Springfield, Waltham, Yarmouth.

9. The report of the Boston Society, which had been prepared and adopted by the Society, was accidently left at the house of a member so that it was not presented. It was therefore voted that, if not received in season to be read, the report be printed with the Journal.

10. Reports were received and read from —

1. The General Pastor.
2. The Missionary Board.
3. The Executive Committee.
4. The Massachusetts New-Church Union.

11. Upon the recommendation of the President of the Union it was *voted*, That the Association authorize the Union to merge the balance of the Fund for the Relief of Aged and Indigent Ministers with the fund for the same object established by the Union, and hitherto known as the Searle Fund for Aged Ministers.

12. The report of the Committee of Ministers was read.

13. The request of the Missionary Board to be discharged from the duty of making rules for the administration of the Relief Fund was, on motion, *granted*.

14. The Association then took a recess till after the session of the Union which, by a new arrangement, held its annual meeting at two o'clock P. M.

Afternoon Session.

3.00 o'clock P. M.

15. The Association resumed its session at three P. M.

16. The report of the Boston Society was presented and read.

17. Rev. William H. Mayhew, acting under the invitation of the Committee of Ministers, read a paper upon an Orphanage to be instituted as a means of procuring the adoption of orphans. [See *Magazine* for June, 1886.]

18. Mr. F. A. Dewson expressed his surprise that the subject had not been considered before in this Association, and felt much interest in the plan of providing for the adoption of such children by our families. He moved the following resolution: —

Resolved, That a committee of five be appointed by the chair to consider ways and means for providing for the care and education, in New-Church truth and life, of homeless children, and to report a plan at the next meeting of the Association.

Rev. James Reed believed that we could not have considered this subject so well when laboring with other uses, not yet placed in permanent condition, but that now, with some uses well established, a new one, like that now proposed, can be wisely taken up.

To what he had said Mr. Dewson added his opinion that the growth of our people in the true life had led us from a degree of intellectualism to what is more practical and full of charity.

Rev. W. Goddard, Jr., felt that the habit of our working in such a line of labor would be very useful to our societies. He hoped that the committee to have charge of this charity would take note also of children from whom one parent had been removed.

Rev. W. H. Hinkley expressed his approval of the use of the word "homeless" as being more inclusive than the word "orphan."

19. The resolution was unanimously *adopted.*

20. The chair appointed as the committee Messrs. Mayhew, Dewson, Smyth, W. Goddard, Jr., and Webster.

21. It was *voted*, That the Sermon of Mr. Worcester, and the paper of Mr. Mayhew be printed in the *Magazine.*

22. It was then *voted*, That those portions of the reports of societies which contain requests or suggestions addressed to the Association be referred to the Executive Committee to provide for such reports as may seem to be called for, these reports to be presented in October.

23. On motion, the place of the next meeting was left with the General Pastor and Secretary.

24. The 71st Selection was then sung, and the Chairman pronounced the benediction.

25. Adjourned.

T. F. Wright,
Secretary.

OFFICERS OF THE ASSOCIATION.

General Pastor.—Rev. Joseph Pettee, Abington.

Secretary.—Rev. Theodore F. Wright, Bridgewater.

Committee of Ministers.—Rev. Messrs. Joseph Pettee, Warren Goddard, S. H. Worcester, J. P. Perry, James Reed, T. O. Paine, John Worcester, George F. Stearns, S. M. Warren, W. H. Hinkley, W. H. Mayhew, T. F. Wright, Stephen Jepson, W. Goddard, Jr., H. W. Wright, H. E. Goddard, Richard Ward, John Westall, J. K. Smyth, D. V. Bowen, J. E. Werren, Henry C. Hay, and G. I. Ward.

Executive Committee.—The General Pastor and the Secretary *ex officiis*. Rev. Messrs. James Reed, T. O. Paine, John Worcester, S. M. Warren, W. H. Hinkley, W. H. Mayhew, Warren Goddard, Jr., H. E. Goddard, Richard Ward, John Westall, J. K. Smyth, and J. E. Werren; and Messrs. Albert Mason, David L. Webster, Thomas Hope, F. A. Dewson, R. C. Kimball, Lucius Faxon, Wm. J. Cutler, Francis Phelps, Lewis G. Lowe, C. T. Dunham, George T. Hawley, and John A. Thompson.

Committee on Religious Education.—Rev. John Worcester, Rev. W. H. Mayhew, Mr. J. T. Prince, Rev. W. Goddard, Jr., and Mr. A. M. Knight.

Committee on the Fund for Disabled Ministers.—Messrs. R. M. Pulsifer, E. A. Whiston, and R. C. Kimball.

OFFICERS OF THE UNION.

President.—Mr. Francis A. Dewson.

Secretary.—Mr. Arthur Burnham.

Treasurer.—Mr. Albert M. Knight.

Directors.—Messrs. George B. Davis, H. P. Chandler, Wm. J. Cutler, R. M. Pulsifer, Albert Mason, Charles Harris, George T. Hawley, C. W. Barron, R. C. Kimball.

MISSIONARY BOARD.

Rev. Messrs. Joseph Pettee, W. H. Hinkley, John Worcester, T. F. Wright, and Mr. W. J. Cutler, on the part of the Association. Messrs. Francis Phelps, F. A. Dewson, Albert Mason, E. A. Whiston, and J. R. Carter, on the part of the Union.

REPORTS OF SOCIETIES.

Abington.—J. E. Werren, *Pastor.*

Again it is our privilege to report a quiet year's activity. Nothing eventful in the history of the Society has occurred. And yet the pastor's earnest work, united with some earnestness on the part of the Society, affords a basis for the belief that some real religious growth has been made during the twelve months. Externally, we may say, we are fairly and pleasantly prosperous. All kindly and readily coöperate for the support of the church and harmoniously work together. What inner work of life in preparation for heaven is effected, it is not easy to estimate. And yet we may indulge the hope that faithfulness in external duties to the Church, affectionate and harmonious relations, enjoyment in attendance upon the larger and smaller meetings for worship and instruction in some increased degree from last year, are not entirely insufficient grounds for a hope that we are humbly assisting somewhat further the descent and extension of the beautiful New Jerusalem on this earth. Anything less than this is not doing true Church work. That we have even a least part in the accomplishment of this, is our earnest hope and aspiration. That our social activities may usurp too prominent a place, to the partial neglect of the real work which is before us to do, is sometimes a source of fear and apprehension, and is a danger, we feel, quite real in our Societies, and carefully to be avoided. For the pleasures of the world are one kind of pleasures, and those of the Church and of heaven are another kind. And we feel that the difference of the two needs to be ever kept in mind, in order that our social activities may reach into heaven and be permeated with something of that true, neighborly love and order and peace which reign there, and not rest too much amid the less elevated pleasures which gratify our selfishness and selfhood; in a word, that our amusements should be elevating, ennobling, and regenerating.

Regular morning worship has been held without interruption throughout the year. The Sabbath School continues to be held immediately after worship. Attendance at both is without note-

worthy change. A course of evening lectures was given by the pastor in the Fall. Meetings preparatory to Communion continue to be held the Sabbath evening preceding. The Thursday evening meetings at the pastor's house have been continued from last year. The work on *Heaven and Hell* is read. The attendance has been larger than last winter.

Two have been added to membership: Mr. James West and Mr. Ashton H. Pratt. Mrs. Mary C. Dunham, at the age of eighty-one years, has just been called to the spiritual world. She is the only member removed from the Society since our last report.

Boston.— JAMES REED, *Pastor.*

THE history of our Society during the past year has not been outwardly eventful, but we are thankful to be able to report that our various uses have continued to be regularly performed and that a good degree of interest in spiritual things is manifested in the Society and congregation.

The pastor has preached regularly during the year except during his summer vacation of six weeks when the pulpit was filled as usual by other ministers.

Besides his other pastoral work he has also attended the weekly meetings of the Sunday-school teachers for the preparation of their lessons, and has conducted the confirmation class of young people and a class of twenty-five or thirty ladies who meet weekly for the study of the doctrines. The interest manifested by these two classes, as well as by the large classes of adults which form a part of the Sunday school, has been very encouraging.

During the latter part of last spring a series of week-day religious meetings was held, under the direction of the pastor, for the study of the doctrines of the Church. They were well attended and seemed to meet a want which had not before been supplied. During the fall and winter the pressure of other meetings of various kinds made it impracticable to continue these meetings, but they will soon be resumed. *The True Christian Religion* will be used as the text-book.

We have continued the practice of publishing a monthly *Manual* containing a schedule of the meetings for the month, notices from the pastor and the various committees of the society, and such

other information, including an abstract of the Society news for the preceding month as seems likely to be of interest to the members of the Society and congregation. The recent numbers of the *Manual* have also contained the words of the anthems to be sung by the choir during the month. This monthly publication has some decided advantages over the annual circular formerly used, and is capable of being made extremely useful.

The list of members of our Society has recently been carefully revised, and about a year ago the revised list, with the places of residence of the members, was published in pamphlet form for the use of the Society. This will account for some slight discrepancies between our statistics as now reported and those published before the revisal.

The relation of the Society to its non-resident members has attracted much attention during the past year. Our members are widely scattered, and even of those who attend our services regularly many live at a considerable distance. Formerly our church was situated nearly in the centre of population of the city. The encroachments of business and the changes in the character of much of the older portion of the city, have resulted in the transfer of a large portion of the population to the newer sections of the city and the suburbs, so that the number of our people residing in the immediate vicinity of the church is now comparatively small. A careful examination of the list of members made last year shows that out of a total membership of six hundred only one hundred and forty-eight reside within the old city limits, two hundred and twenty-nine outside of these limits but within a radius of ten miles, and two hundred and twenty-three at a greater distance. This scattered condition of our Society, notwithstanding our large numbers, seriously affects the regularity of attendance on our Church services, and very much modifies all our arrangements for Society work.

From the figures above given it appears that more than one-third of our number reside at a distance of more than ten miles from the church, and of course can but seldom attend our meetings. In order to bring these members into closer relations with the Society, a committee on Correspondence has been chosen to act in coöperation with the pastor, whose duty it is to correspond with non-resident members, to keep them informed of what is passing in the Society, and to supply them with such lectures, sermons,

and other documents as may from time to time be printed for distribution in the Society. Much good work has already been done by this committee, and the results have been very satisfactory. We cannot but feel that a continuance of this plan will greatly increase the interest of our absent members in the Church and prove a great benefit both to them and to ourselves.

Fourteen members of this Society have been removed to the spiritual world since our last report, namely: Emily Colby, George A. Foss, Lydia Reed, George W. Blake, Rebecca H. Leavitt, Lucian I. Bisbee, Harriet D. Noyes, James Shepherd, Adeline M. Baker, Frances E. H. Badger, David P. Worcester, John G. Webster, Nancy Holmes, Newton M. Keene.

Boston Highlands.— JULIAN K. SMYTH, *Pastor.*

THE past year has been one of encouragement in many ways. The field here for the growth of the New Church is a large and highly promising one. The population of Roxbury is growing; many of the new comers have as yet formed no permanent Church connection, and feel at liberty to "try all things," as the advent of strangers among us constantly testifies. The morning congregation numbers more than ever before, and the sittings in the church are largely secured, by either rent or purchase.

The Sunday school, one of the most important branches of the Church work, shows the same far-reaching opportunities for usefulness, and is fully alive to its privileges, while realizing how much more may be done. Its numbers, all told, are one hundred and ninety-six, a gain of thirty-nine over last year. It has been enriched by gifts of a sciopticon and a cabinet in memory of valued pupils of the school removed to the spiritual world; and was made happy through the presence, by invitation, of fifty poor children from the South End Industrial School, to share its Christmas Festival.

The Helping Hand Society numbers fifty-five members, has given employment to eleven needy women during twenty-one weeks, and shows an increase of usefulness over any previous year.

The Ladies' Sewing Circle worked chiefly for its December Fair, which netted $479.71. Chiefly through its exertions during

the past four years the Church debt was this year lessened by $2000. This reduction, with a legacy of $8000 of which report has reached us, will make our obligation a small one, and will materially lighten the current expenses of the Society.

A beautiful window in memory of the Society's first minister, Abiel Silver, has been placed in the church by his friends. Its subject and the inscribed text are suggestive of the symbolism which he loved to expound. The missionary spirit which charactized all his labors is still active, and few Societies are better circumstanced for its exercise. Indeed the results of our efforts seem small in comparison with the field of prospective usefulness open before us, which can employ all and more than all the energy of our workers.

A course of six Sunday evening lectures, attracting many strangers, is being delivered by the pastor, setting forth some experiences in the Lord's life on earth and His consequent near relation to us. A confirmation class is also held on Sunday afternoons by Mr. Smyth. There is a general and hearty coöperation with the earnest efforts of our pastor, and a wish that his faithful labors may be crowned with increased success.

Bridgewater.—T. F. Wright, *Pastor.*

Two members have been received during the year: Miss Susan E. Frankland and Miss Louise Leonard, now Mrs. Kent. Twenty-one persons have been baptized: ten adults and eleven children. Three members have died: Dr. Samuel Alden, July 5, 1885, aged 82; Mr. Ephraim Edson, July 6, 1885, aged 88; Mrs. Sarah W. Hayward, February 27, 1886, aged 78. The death of these three estimable people, whose sojourn on earth covered a period of more than three score years and ten, a large portion of which was spent among the people of Bridgewater, would seem to require more than a passing remark. But obituary notices of Dr. Alden and Mr. Edson have already appeared in the *Messenger*, and these will soon be followed by an appropriate notice of the death of Mrs. Hayward. The pastor has attended twenty-one funerals during the year; some in other Societies. The morning services have been held with usual regularity, the pastor having exchanged once with Rev. Mr. Hinkley, and once also with Mr. Hay. During vacation,

services were conducted by Rev. S. H. Worcester, and on one or two occasions by lay readers. Mr. Worcester baptized three persons and attended one funeral. The evening services have been held as in former years; suspended as heretofore in July, August, and September. The subject in the spring of 1885 was *The Holy City*, Rev. xxi. 22. In the fall of 1885 ten lectures were given by the pastor, on *The Lord the Redeemer;* and during the past winter he has given several lectures on the *Gospel of Matthew*. These lectures have been well attended, and have evidently awakened new interest in the doctrines. A series of Tuesday evening meetings for religious instruction was held at the pastor's house during the fall of 1885, and has been resumed the present spring. The social meetings have also been held as usual. The Ladies' Sewing Society has continued its meetings and its charge of the children's ward in the New-England Hospital at Roxbury. The Sunday School has increased in attendance, and much interest has been manifested by teachers and pupils. The adult class conducted by the pastor has increased in numbers until it has nearly outgrown the capacity of the room. The interest awakened is quite marked, giving renewed assurance that much good has been and is still being accomplished by this method of religious teaching.

Brookline.—W. H. Hinkley, *Pastor.*

From the statistical report of this Society, it appears that since the last April meeting of the Association one person has been added to our membership, and that two of our members have departed this life, namely, Rachel A. Cushing and Lucinda Edgerly. The removal of each of these ladies was quite sudden and, therefore, more keenly felt. They were active in promoting the welfare of this Society, and were well known and esteemed in this community. So far as numbers are concerned this is the "day of small things" for our Society. But the strength of the Church does not depend solely upon numbers, but upon the devotion of its members to the interests of the Lord's kingdom. We feel that this devotion has not diminished on the part of our members. The increased activity in our Society work, shown during the past year, particularly since the renewal of Divine services in the fall, affords some evidence of zeal and devotion.

In the early part of the season we arranged a full programme of work for the whole period of our Church service; that is, from the first Sunday of September until the last Sunday in June. This included a course of six lectures on the *Religious Philosophy of the New Church*. These lectures were delivered on successive Sunday evenings from October 11 to November 15, the Rev. Messrs. Reed, Smyth, and Wright each kindly contributing one, and the pastor delivering three of the course. Although not largely attended, they were well received by all who heard them, and we were satisfied that they were productive of good. We provided also for recreations, embracing six entertainments of a varied character which gave much enjoyment.

Fortnightly meetings for reading and conversation have been held on Friday evenings at the houses of members. Early in the season these meetings were quite well attended and the subjects very fully considered, but the inclement weather which prevailed, with singular recurrence on the evenings selected during February and March, diminished the attendance. We feel the importance of a week-day meeting at least fortnightly, at which those who are specially interested in doctrinal subjects may have an opportunity for inquiry.

Another evidence of increased activity is the weekly musical rehearsal, which has been maintained without intermission since October. Divine service has been held on Sabbath morning with about the usual attendance. The pastor has held a confirmation class since Christmas on Sunday afternoon. It is hoped that several of the class will unite with the Church at Easter.

While reporting these items of our own work in the vineyard, we would renew an expression of interest in all the work of our brethren in the Association. We see unmistakable evidence of increasing strength. Let us wisely use the means the Lord gives to promote the extension of His kingdom.

It will not be deemed improper, we hope, to suggest the importance of bringing all the members of the New Church in Massachusetts, not connected with Societies, into closer relations with the Association, and, at the same time, encouraging the assembling of those who can meet together for reading and studying the doctrines of the New Church.

Brockton.— H. E. Goddard, *Pastor.*

Our Society has increased in activity the past year and is working in the best of harmony and good will. Services have been held regularly and we are gratified in noting an increased attendance and a marked interest. During the pastor's summer vacation services were conducted by Rev. Warren Goddard. Although he is now eighty-five, yet his clear voice when expounding Divine truths commands marked attention and due appreciation. May the reverend gentleman be spared to be heard for many years to come. Thirteen members have been added to the Society the past year.

We find our parlor fills a long-felt want and meets our most sanguine expectations. Its use is especially felt by the Sewing Circle. The Sewing Circle this year has been particularly interesting. A spirit for work has manifestly showed itself among the members. Our usual course of evening lectures took the form of conversational meetings, held in the parlor each Sabbath evening, for explaining the truths of the New Church. These meetings have been well attended. We feel that great good has been derived from them and many a seed been sown which we trust will be fostered and bring forth fruit in abundance.

The Sabbath School, under the guidance of our beloved pastor, is progressing, teachers and scholars all joining in to make each better and happier. The Bible class continues to be well attended and manifests an interest. A Society has been formed called the New-Church Literary Club. In social gatherings and entertainments their helping hand has been materially felt. They fill a much needed want in that direction. Our course of entertainments this season was successful as usual, and many happy moments were spent in each others' society.

Death has removed from our midst three old members, Mrs. Winston Cushman, Mr. Thomas West, and Mr. Lyman Clark. Mr. Clark and Mr. West were among the first receivers of the doctrines, and met to hear the truths expounded in private houses in the infancy of our Society. They were instrumental in building the present church edifice. Mr. Thomas West was an active member of our choir for many years. He was an upright man, and a useful and beloved member of our Society.

The following resolutions adopted at the time of the death of our brother Lyman Clark, are included in the report: —

Whereas, In the course of the Divine Providence our beloved and respected brother, Lyman Clark, has been removed to the spiritual world; and,

Whereas, He has been a willing and efficient agent in the Divine hands of furthering the spiritual and natural prosperity of this Society, and has been pleased to close his earthly life with a handsome bequest to this body; therefore,

Resolved, That this Society desires to express its hearty appreciation of this cordial co-worker, who by long and faithful service, by untiring devotion, and by a warm and steadfast zeal for the new truths has been so instrumental in building up this city of the New Jerusalem; and,

Resolved, Furthermore, that its members do hereby record their warm appreciation and heart-felt gratitude for this ample pecuniary gift whereby the outward prosperity of the Church may be materially enhanced, believing that that hand, higher than any human, which doeth all things well, has removed him from these outer and earthly duties only to introduce him to those other and more important uses in the great kingdom above.

East Bridgewater.— T. O. Paine, *Pastor.*

Services have been held in our church every Sabbath of the year, our pastor, Rev. T. O. Paine, officiating on all but two or three occasions, when Rev. Joseph Pettee and Mr. H. H. Grant filled the pulpit. Mr. Paine has recovered from his illness of last year, and now has the promise of long years of usefulness before him.

The Society is in fair condition, financially, and is out of debt. The attendance upon services would indicate that interest in the Society is quite well sustained, although there are times when it seems as if this was not true, and as if the anxiety of the older members in regard to the future of the Society has some foundation. In a Society as small as ours the removal of one or two active and faithful members is a severe loss, and source of discouragement for a time, and we have had several such losses during the past year or two. The death of Mr. Samual Keene was a blow to us, and the removal from town of his son, Mr. Simeon W. Keene, and his good wife, was another. Some of our young men, headed

by Mr. L. W. Richards, are, however, coming forward to take up their work, and are manifesting a most praiseworthy interest in Church matters.

It seems to some of us that the thing we really have to face is not lack of interest in the Society, but the question common to all our Protestant Churches to-day, "how shall we induce our people to show an *active* interest in Church matters and Church work?" People think as much and as earnestly upon religious subjects to-day, as they did fifty years ago, but their interest leads to discussion of religious questions in places other than the church, and does not result in the Church-going habit.

It is not our province, nor is this the place to discuss this question. We would only suggest that it is a matter well worthy the attention of associations and conventions. However much personal, private interest individuals may take in religious subjects, if it only assumes the form of private, inner thought and investigation, without the outward manifestation of active participation in Church affairs, it gives no encouragement to Church or pastor, and does not serve to interest and encourage those who must carry on the work in the future if the Church is to remain a living thing.

Our Sunday School is in fine condition. The two youngest classes are in the charge of two young lady members who have shown an interest in, and capacity for the work of teaching as marked as it is praiseworthy, and are in particularly good condition.

Mr. Newton M. Keene, who, although not a member of our Society, has been a constant attendant with us for years, died last week. Funeral services were held at the church on Sunday last, conducted by the Rev. Warren Goddard.

Our choir has done hard and good work during the year, and has met every Saturday night at the house of Mr. L. W. Richards, its leader. The number of Church entertainments has not been as large as usual, but our young people have met together socially, a number of times.

Fall River.—JOHN WESTALL, *Pastor.* H. C. HAY, *Assistant Minister.*

THE year has been one of unusual interest in our Society. Our pastor has not been able to perform the duties of his office, and Mr. Hay continued to read for us up to the time of the completion

of his studies in the New-Church Theological School. The Society invited him to become its minister, and the invitation was accepted. To enable him to perform the duties of that office, he was ordained, at the request of the Society, by the Rev. Joseph Pettee, our General Pastor, at the last meeting of the Association. Mr. Hay administered the sacraments of baptism and the Holy Supper for the first time at the quarterly meeting last October. He brings to his Master's work an earnest and faithful life, and an unusual equipment for the performance of the duties of the ministerial office. May the blessing of the Lord rest upon all his labors, as he leads us in the way of life.

In addition to the usual morning service, we have held a Sabbath-evening service at the Church for devotional purposes; and once a fortnight we have had a meeting on Wednesday evening at the houses of some of the congregation, for instruction in the doctrines of the Church. We are also having a series of sermons on Lenten subjects.

Our Ladies' Reading Circle still keeps up its Wednesday afternoon meeting and the study of the doctrines. It is a very useful meeting, and has done much to keep alive a knowledge of the doctrines and of the Church among us. It is conducted by Mr. Hay, who is also the superintendent of the Sabbath School. We have changed the hour of the school from afternoon to twelve o'clock, in the hope that more of the children will attend the morning service, and come under its hallowed influences.

The Rev. Messrs. H. E. Goddard and T. F. Wright have preached for us in exchange with Mr. Hay.

Our Ladies have formed a Sewing Circle, and have held a successful sale of useful and ornamental articles. The winter entertainments have been held as usual, with a somewhat larger variety. The Christmas Festival was happily celebrated by the congregation and the Sabbath School. We want new hymns and new services for Christmas and Easter. Who will prepare them for us? Our minister has conducted two funerals: one in Fall River and one in Newport. At the former, that of Mr. Levi Hunt, the pastor made the address. Mrs. Ramwell, whose funeral was at Newport, formerly resided in Fall River, as did Mr. Hunt. The doctrines of the New Church were a blessing to them both.

Mr. and Mrs. H. Clinton Hay, and Mrs. Lydia Baker Essex, have joined our Society during the year. Thirteen of our members live out of the city.

Lancaster.—RICHARD WARD, *Pastor.*

FINANCIALLY our Society is in easy circumstances; thanks, in part at least, to one who has gone, we believe, to his rest, and who manifested his love for the Church and his neighbors in a substantial, material way. Our condition in this particular may not be the best for us, but it is pleasant and seems quite satisfactory. Perhaps we should, as a Society, and as individuals, grow faster if we felt disposed to work harder. We ask no one for money, yet all contribute generously and willingly. Spiritually our Society seems to be in a good state. There seems to be an earnest desire to understand and live the doctrines we believe. We have no good reason to hope for or expect any great growth or sudden changes, and so we are not disappointed, nor ever discouraged. But we are, on the contrary, rather astonished to see so many regularly at our Sabbath morning worship. Our social relations are very pleasant and cordial. To about fifty men, women, and children, our chapel is their regular place of worship. Our fair weather average is about forty. Several of our members live too far away to be regularly with us, but come occasionally and quite regularly to the Holy Supper. We are pleased to see new faces with us and to find that some remain with us and their faces become familiar to us. Pastor and people are very desirous that the occasion of the sacrament of the Holy Supper may become more and more a great day. The four preparatory meetings have been well attended and much enjoyed, and cannot but be useful.

Our reading class of long standing has been well attended throughout the year. Our Sabbath School seems to be doing well, and we have made a new and good beginning towards a Sabbath-School Library. All our children — and they are increasing in number wonderfully — are delighted with the frequent additions of new books.

Our chapel has been open every Sabbath during the year except Convention Sunday. The pastor delivered six lectures on Sunday evenings, beginning in November, which were well attended. More would have been given, and no doubt well received, but for an event which so attracted the thoughts and minds of all, that it did not seem best to continue the lectures at that time. The subjects of the lectures were, *The Sacred Scriptures*, *Heaven*, *The World of Spirits*, *Correspondences*, *Swedenborg*, and *Regeneration*.

We enjoy our pastor's vacation very much, or rather we enjoy the visits of a few ministers during his absence. Last summer we were glad to welcome and pleased to hear Rev. Joseph Pettee, General Pastor, the Rev. Willard H. Hinkley, the Rev. Julian K. Smyth, and the Rev. Henry E. Goddard. We regret that these visits occur during the heated term, when several of our Society are away. From present appearances we may hope to see more sojourners and visitors in our pleasant town the coming season than ever before of late.

Our usual winter social parties, so pleasant and enjoyable to us all, we felt had better be postponed to another season; and although we have felt the lack and loss keenly, still we believe that our unanimous conclusion was a wise one.

Newton.—JOHN WORCESTER, *Pastor.*

THE Newton Society is seventeen years old. It is rapidly attaining its majority. What account can it give of its stewardship?

We wish we could report that we have done our full duty as a Society of the Lord's New Church. We know we have come very far short of it. When we think of the use to the world the Lord is desirous of performing through the Societies of the New Church it seems strange we do so little to coöperate with Him. The influences of the new Heaven are undoubtedly in the effort to find expression more fully with the organizations of the New Church than any where else on earth. Where the knowledges of Truth and Good are, *there* must be a strong pressure from the New Church in the heavens to ultimate itself in human lives. If we were in true order we should not resist these influences, but like the herb and tree and vine which freely receive the influx of life in the spring and put forth bud, and afterwards blossom, and finally produce the ripened fruit, we would yield our hearts to every good impulse and clear away every obstruction to the entrance within us of these heavenly influences, and the result would be a rich fruitage of good to the world and much joy in the Heavenly Societies.

Our Society has been pursuing its Church work during the past year with no decrease of activity. Indeed, in some respects we are visibly more vigorous. Our congregations at the Sabbath worship have somewhat increased; the estimated average attendance

being about one hundred and twenty-five, and at the Holy Supper sixty-six.

We have an interesting though not large Sunday School. The general lessons in the school given by the superintendent, Mr. Worcester, this year, have been direct moral teachings, which have evidently interested the children, and the effect of these teachings upon their future lives must under the Divine Providence be very valuable. Mr. William Worcester is greatly missed in this part of our work, but we are glad to know that he is faithfully performing the same use in the larger field to which he has been transferred.

The Sewing Society has done a good amount of useful work; making clothes for poor people in our own city, and for the Bethel Mission and the Children's Hospital in Boston, and furnishing supplies for their Ward in the New-England Hospital and also for the Homœopathic Hospital. They have also fully furnished a bed for the Newton Cottage Hospital which is to be opened this spring. We believe that a corps of faithful women banded together to labor for such objects, and working in the spirit of true charity, performs a most useful function in a New-Church Society.

Our recreations have been provided for by an efficient committee, who have furnished for us illustrated lectures, musical and other entertainments, and a New Year's party for the children, all of which have been useful and highly appreciated. We are assured of the benefit derived from the social element of our Church life when it holds its proper relation to other things; but it must not be permitted to assume undue proportions. We do not desire to attract others to our Society by means of our recreations. The religious bodies about us seem to be fast becoming social organizations. Distinctive doctrines are not heard from their pulpits as much as formerly, because the doctrines they possess are distasteful to the people. The organizations are held together by social relations rather than by such as we understand as belonging to a true Church. We feel that we should err if we tried to imitate their example. A New-Church Society, with a sense of its responsibility in the world implies serious work to be done, in the interior lives of its members if not elsewhere.

Our committee having in charge the raising of money for various Church uses, announces by a printed card early in the autumn the dates when the contributions will be received and in some cases the amount which it is desired to raise. On the Sunday indicated

a box is placed at the door of the church and the congregation deposit their contributions as they pass in or out. Nine contributions were announced for the year which will end July 4, including amounts desired for the Theological School, the Board of Missions of the General Convention, the Massachusetts New-Church Union, the Sunday-School Library, for the expenses of our social entertainments, and for our church Parlor Fund. We have found this plan very satisfactory and other uses will probably be added in the future.

In the fall and early winter our pastor delivered a course of six doctrinal lectures in our church, thorough announcement of which was made to the public, and a cordial invitation was extended to all to attend. This was the first time such an opportunity had been given to our neighbors in Newtonville for about fifteen years, and we felt much interest to see to what extent the invitation would be accepted. We were gratified with the result. At each lecture an audience of nearly two hundred persons was present, considerably more than half of whom are attendants at the other churches. The attention given and interest manifested were very pleasant to us, and we believe that the doctrines of the New Church are better understood and appreciated in our community by means of these lectures. Mr. Worcester was subsequently invited to fill the pulpit of the Congregational Church, which is without a pastor, and he accepted, officiating there one Sunday, morning and evening.

We have long felt the need of better accommodations for our Sunday School and for social meetings and other purposes. The spirit seemed to take hold of us during the past year, that now was the time for the effort to be made to accomplish this. The ladies went to work with a will, and in a short time raised amongst themselves about $3,000. A sale was held in a hall in the village which procured $550. Then the gentlemen were called upon for their contributions. The result is that we have purchased about four thousand feet of land adjoining our present church lot, which was not large enough to contain, in addition to the church, the new building we wished to erect; we have our plans all prepared for a stone building sufficient for all the purposes for which we wish to use it, and expect very soon to begin the preliminary operations for building. When this building is completed we shall be able to extend that hospitality to the Association, from the pleasure of which we have been debarred in consequence of our want of accommodation.

Pawtucket.*

There has been little change in the condition of this Society during the year. The members are so few in number that nothing outside of the regular Sunday-morning services has been held; these have not been omitted save on eight Sabbaths during the summer, when it was deemed advisable to close the church. The General Pastor has preached and administered the sacrament of the Holy Supper four times and to nearly all of the members of the Society. Rev. Joseph S. David preached for us three times very acceptably. All the remainder have been reading services.

In the early part of the year the Society leased a portion of their real estate, and are thus helped a very little financially. They also obtained from the Legislature a new charter of Incorporation, and are now, in most respects, in good working condition.

Our Sunday School is necessarily omitted as there are no children out of which to form one. This is to us a matter of regret, as it leaves the Society entirely dependent upon additions from without rather than upon a growth within; however we trust that there are brighter days in store for us, and are waiting patiently.

Providence.—W. Goddard, Jr., *Pastor.*

In referring to our last report it will be seen that we were then making a strong effort to relieve ourselves of the burden of a large debt. We will now briefly state that our endeavors, seconded so liberally by friends in Riverpoint, R. I., and Massachusetts, were happily consummated. Those who came forward so nobly in our time of need will always be held in grateful remembrance.

Services have been held regularly during the year, with the exception of the month of August, when the church was closed, owing to the lack of lay-readers. The generally-expressed opinion of our congregation is, that we should have ministerial services throughout the month of August, and we hope an effort will be made to bring about this result. In a city the size of Providence the New Church should be open every Sabbath of the year.

The envelope system of weekly offerings has, in a great measure, given place to the old custom of voluntary contributions. The ex-

* Received by the Secretary after the meeting.

perience of other churches besides our own in Providence leads us to believe that the benefits of the envelope method are not lasting; and further than this, it would seem better, while people pay a regular subscription in the form of pew-rent or towards the support of a pastor, to have the Sunday collections purely voluntary.

A number of evening meetings have been held for the purpose of giving strangers an opportunity of learning the doctrines of the Church. These meetings partook of a conversational character.

Especially encouraging features in the year's work are the greatly-increased use of our Church Library, and the large number of tracts distributed. An assortment of the latter is kept in a convenient case in the church vestibule. Some tracts and old copies of the *Messenger* are distributed among the sailors who enter and leave the port of Providence.

Owing to the recent resignation of Mr. George E. Manchester as Sunday-School superintendent, our pastor has been appointed to that office. The *True Christian Religion* is being studied by the adult class, and in the pastor's class the doctrines of the Church with reference to their confirmation in the Word. The Manual continues to be used by the other classes with good results. A little additional time is given to the learning of new songs and the rehearsing of old ones with a manifest improvement in their rendering. Generally speaking the school is in a position to do its customary work efficiently.

For social life we have had two tea parties and a musical and literary entertainment. The Young People's Society are now preparing for an entertainment to be given at the Sophia Little Home, a reformatory institution for discharged female convicts. Our pastor has preached there several times, and his services have been so well appreciated that he has upon each occasion been invited to repeat at an early day his visit.

The young people's meetings have been of more than ordinary interest, and well attended. Subjects which have some bearing upon the teachings of the Church are generally chosen.

Last July our Church made an excursion to Rocky Point, to which were invited the sister Societies of Fall River, Pawtucket, and Mansfield. In the afternoon we all met in a shady grove overlooking the beautiful Narragansett, and there spent an hour or more most profitably and pleasantly by listening to informal remarks on interesting Church topics by various individuals. The

impressions left by this excursion prompt us to repeat it annually so long as it promises to be useful.

Seven persons have been added to our membership: Mrs. Isibelle Harrington, Mrs. Sarah Jane Singleton, Miss Clara Collingham, Henry A. Jackson, John T. Singleton, Charles H. Giles, and Clarence R. Hope. Two members have been removed to the spiritual world: Mrs. Annie Sanford Munroe and Levi Hunt. Mrs. Munroe, of our young people the first to thus leave us, was of a retiring nature, and her gentle disposition and kindly bearing endeared her to her many friends.

Mr. Hunt, for several years an invalid, became united with us a year ago, at that time expressing his belief in the heavenly doctrines, and the help and comfort he derived from them.

Our pastor has officiated at seven baptisms, four weddings, and eight funerals.

Salem.— D. V. Bowen, *Minister.*

We have been highly favored the past year with the services of the Rev. D. V. Bowen, who has officiated at our Sabbath morning worship, with but few interruptions. We have also had a course of seven Sunday evening lectures, that were well attended, and listened to with apparent interest. Four of them were by Mr. Bowen and one each by Rev. Messrs. Reed, Hinkley, and Smyth.

Our Society in point of numbers makes but little advance, and the attendance at our worship remains about the same as last reported. Two persons have been added to the Socicty, and one, Mrs. Anna Loomis, has been removed by death. She joined the Society in 1872, and in September last removed to California, where she immediately set about forming a Sunday School, and sent to Salem requesting a donation of Sunday-School books. Before they could be sent, she passed away, at the age of eighty-one years. She was an affectionate and earnest receiver of the heavenly doctrines.

The ladies of the Society continue their useful efforts, and have, as in former years contributed largely to the support of the Society. Their monthly tea meetings are continued, and are well attended.

We have paid one hundred dollars on the Church debt, and engaged the services of our minister for another year from the first of April. Mr. Bowen has baptized one adult and two children.

Springfield.—G. I. WARD, *Minister.*

WE hope our past year has been as useful as it appears to some of us. Though, knowing the New-Church growth must be in our hearts and life we can not say just what advance we have made. Our services have been better attended than for some years. Several, who knew something of the doctrines but for different reasons had absented themselves, have been regular attendants during the past year, and manifest a decided interest. From our little band, which now averages about twenty-seven, one has passed to the other life. The duties of some have called them to other places, and we daily expect to lose a family of four that has labored with us for years. Our pastor, Rev. Gardner I. Ward, has been ordained. Our Sunday School seems vigorous and happy. Through the efforts of ourselves and outside friends, the debt on our chapel has been cancelled. Having a pastor we feel strengthened to meet the combats and trials, and to enjoy and share with all who will, the blessings which may be in store.

Waltham.— B. WORCESTER, *Leader.*

No great change has occurred in the Waltham Society during the year just closed. Services have been held in the chapel every Sabbath during the year. Of these, thirty-nine were conducted by our regular leader, four by Rev. Joseph Pettee, six by Mr. John T. Prince, and four by Mr. George Phinney. The average attendance has shown a slight increase over last year. A vesper service was held for about two months in the spring and again for two months in the fall, which was enjoyed by a congregation averaging about sixty. The Holy Supper has been administered quarterly by Rev. Joseph Pettee and last Sunday by Rev. John Worcester.

Though the Society proper has not suffered by death, our community has met with a severe loss in the removal from this life of David Perkins Worcester, who was for a number of years a resident of Waltham, though connected with the Boston Society. A fair-minded, open-hearted man, he was beloved and respected by all. We have also lost from our community one family, that of Mr. Nathan Hobart, most of whom have removed to New York. On the other hand, three New-Church families have taken up their

residence in Waltham, largely for the purpose of placing their children in our school.

Yarmouth.—WILLIAM H. MAYHEW, *Pastor.*

OUR Society has little to report beyond the quiet performance of its regular work. The pastor has officiated at one baptism, two marriages, and six funerals. One member, Mrs. Mary S. Simpkins, has been removed to the spiritual world. She joined the Society in 1859, but during the latter years of her connection with us growing infirmities of body and mind prevented much active participation in the worship or work of the Church.

Evening services were held during the months of July and August as for several years past. They seem to be thought pleasant and helpful both by our own people and by others. With some interruptions, a small number of young people have met at the house of the pastor on Sunday evenings for the study of the work on *Heaven and Hell*, and latterly, that on *The New Jerusalem and its Heavenly Doctrine*. In the Sabbath School, there has been a slight increase in numbers.

During his vacation, the pastor spent a Sabbath at Orleans, a town some twenty miles below us, where for many years a few earnest New-Church people have been doing a quiet, judicious work among their neighbors. The visit proved a very interesting and, seemingly, useful one. Several persons were found in receptive states, and some have since been heard from as reading with a considerable degree of diligence and interest. Another visit will probably be made them soon.

REPORTS OF OFFICERS AND COMMITTEES.

Report of the General Pastor.

While contemplating the preparation of my report, and considering important matters relating to our organization, a practical question arose. It is this, whether as members of the Association we are using our freedom and reason as much as might reasonably be expected of us in the direction of promoting the prosperity of the Church. To this question it is proposed to give a few moments' attention. If there should be something of criticism in what is said, it is not to be understood as applying primarily to others but as having at least an equal application to the critic himself. One cause of failure to do fully our work may be our making altogether too much of the fact that we are in possession of genuinely true doctrine and are escaped from the darkness around us. This is a point to which particular attention is invited. The possession of genuinely true doctrine, in itself alone, amounts to nothing. Let us listen to the doctrine of a selection from the *Arcana* in the *Swedenborg Calendar* of a recent date.

"The knowledges of things spiritual and celestial, even the very arcana of faith are no other than things of memory, when the person skilled therein is without charity. The things of memory are as dead things unless man live according to the dictates thereof from a principle of conscience: when this is the case then the things of memory become at the same time things of life, and then only are they of use and salvation to the possessor after the life of the body."—A. C., 1197. Hence it is plain that the mere possession of the genuine truth, of the arcana of faith, even if all those truths embraced in the *Arcana Celestia* from beginning to end, is infinitely far from being of service to man after the death of the body.

Now this knowledge in our memory is all that as New-Church men and women we have except on one condition. All our own life is in entire opposition to the heavenly doctrines and the arcana of faith, and we never have truth anywhere but in our memory except by laying down our life. By laying down our life, and only

by laying this down can we have the life of the genuine truth. The life of genuine truth is one of unselfish love, a love that others may have life, and that they may have it more abundantly. Is it not worthy of much serious inquiry and careful examination of ourselves, not by ministers alone or laymen alone, but by us all, ministers and laymen, whether we have not the power of doing, and whether it is not a reasonably required duty to perform more work than we are doing in this direction? Is there not danger that the essential Philistinism which has done such terrible evil in the past, even bringing the human race to the very verge of destruction, is, at least doing something to hinder good progress now? Just in the degree that the evils of the loves of self and the world, the evils forbidden in the Decalogue, have not been discovered by faithful self examination, and removed by honest confession and sincere repentance, just so far our knowledge of the truths of the Church, however extensive and varied it may be, is still only in our memory.

This state of possessing truths only in the memory, that is, of not really possessing them at all, is represented by the fig-tree on which the Lord, on coming to it for fruit, found only leaves; and which, at his word, immediately withered away. "When the disciples saw this they marveled and said, How soon is the fig-tree withered away. To this the Lord answered and said, verily I say unto you, if ye have faith and doubt not ye shall not only do this which is done to this fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done."—MATT. xxi. 20, 21.

Here we learn two things: that if they had faith and did not doubt they would not only do what was done to the fig-tree, but they would also say unto this mountain be thou removed, and be thou cast into the sea. That is, if they had faith and did not doubt they would see the utter worthlessness as an end of mere knowledge, would see and know that it is of no account with reference to salvation, would deprive it of all power of giving life and so make it wither away.

But not only this. If they had faith and did not doubt they would cause a mountain to be removed and cast into the sea. They would come to find, if they had faith and did not doubt, not only that mere knowledge is of no value, but also to see what makes it seem of value and remove that cause also. But what is

the mountain that causes truth in the memory to be so much valued?

A mountain is a high natural elevation, and it represents a high spiritual elevation. A natural elevation is a point from which a view of all things around can be obtained — a point from which many other points can be seen. The will or love is the high mountain of the mind. From this every thing around is viewed. Every thing is to us as it is seen by our love. The mountain of those who have the arcana of faith only in the memory is the love of honor, of admiration, love of themselves. They who have no faith, and do doubt, wish to be admired for their capacity of discovering and presenting with clearness and force the truths of life represented by the leaves of the fig-tree, or the fig-tree full of brilliant leaves; and to those who manifest this capacity of discovering and forcible presentation of such truth others give their admiration and applause; and this love really centring in self is the mountain which they who have faith and doubt not, will, in connection with doing what the Lord did to the fig-tree, remove from the place it has in their mind and cast it into the sea; they will cast out the love of admiration and self-worship, and seek as their end the salvation of their own souls by faithfully bringing the truth into their own lives, and will sincerely endeavor to aid others in bringing it into their lives.

But this is the result of having faith and doubting not. And what is it to have faith and not to doubt? True faith in the Lord is that which leads us to do as he did; and that alone is true faith. "He that believeth in me, the works that I do shall he do also."—John xiv. 12. If a man does not do what the Lord did to the fig-tree,—if he does not practically regard the possession of boundless knowledge even of spiritual things as entirely worthless in respect to the soul's well-being unless it is embodied in the actual life, and if he does not do the other work which the Lord did, to be presently referred to, he has no faith and he does doubt. The Lord was in a state corresponding to this when the devil took him into an exceeding high mountain and offered him "all the kingdoms of this world, if he would fall down and worship him." This represents the state in which the inherited tendencies to seek glory and honor to himself were excited in the Lord. He utterly discarded these tendencies when He gave utterance to what is written: "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

—Matt. iv. 8, 10. He cast that mountain of self-love, that state of mind which makes self the centre and looks at everything from that, into the sea. He utterly disowned and removed it from a practical place in His life. Now we do not believe in Him, we do not have faith, and we only doubt unless we do the work that He did; that is, unless we utterly cast out the love of admiration and worship on account of the capacity we possess of learning and forcibly presenting the truth, and unless we utterly cast out the disposition to give our homage to mere knowledge, and make it our primary aim to incorporate it in our own lives, and to promote its incorporation in the lives of others.

If we have faith, and doubt not, we shall do both the works that the Lord did,—what he did to the fig-tree with only leaves, and what he did to the mountain of self-love. And when we do these things we shall have sure and steady prosperity.

For some time past I have been holding pleasant and interesting correspondence with the German New-Church Society in Manchester, N. H. One of the results has been that Mr. Werren, whose native tongue is German, has visited, preached, and administered the sacraments in their own language, and in this way has given them great pleasure and performed for them a valuable use.

About ten days since, by previous arrangement, I visited Manchester, and had a reception and interviews which were quite gratifying. Accompanied by Mrs. Upham, a member of the Boston Society, I attended a German worship Sunday morning. This is conducted by Mr. Carl Roth, who fills remarkably well the place of leader and reader, and who understands our language quite well. His manner of conducting the service was pleasant, and the interest of the congregation, of about thirty, old and young, was marked. The musical part of the service was spirited; all, or nearly all, I think, joining. After twenty minutes, or so, intermission the Sunday School was held. It is conducted much in the usual way. As the children attend the public schools and so know English, I read to them an interesting story, and remarked upon the subject of it, apparently much to their enjoyment. One of the members of the Society, Mrs. Eschelmuller, a lady of a good deal of intelligence in the doctrines, has a class of some six or eight young persons whom she instructs, I think quite judiciously, with especial reference to confirmation. They are expected to be ready for their first Communion some time in June, and the Soci-

ety desires then another visit from Mr. Werren to administer the sacrament to other members, and to the confirmation class for the first time. Before holding a service in English in the afternoon, I met a number of the Society, and through Mr. Roth as interpreter, gave them a quite full account of the order of the Church amongst us, of our union as individuals in Societies, and of the Societies in an Association. Explained to them the relation of the Association and Union, and their respective uses. Told them of our Rooms, libraries, printing, etc. At their request explained to them the mode of proceeding in seeking admission to the Association. All seemed to impress them pleasantly, and they spoke only of taking time for intelligent action. The Society desires to receive regular visits from Mr. Werren.

The services are held in a small chapel built by Mr. Eschelmuller, a leading member, in connection with his house.

The condition of my health before leaving home for Manchester, was such as to keep me undecided about going to almost the last moment. Some of my friends think it was wrong for me to go, and they are probably right; but I can say this quite confidently, that I do not remember ever spending twenty waking hours in more acceptable and apparently useful service than those I spent in Manchester.

Since our last meeting changes of unusual interest have taken place at Springfield. Mr. G. I. Ward, who has been serving them for three-fourths of a year as a candidate for the ministry, was ordained February 8, 1886, and his services are highly appreciated by the Society. It has for a good many years been laboring under serious difficulties, partly from a lack of healthy unity, and partly from debt and other causes. In immediate connection with Mr. Ward's ordination, the remainder of the debt which has been in the course of payment for several years was entirely extinguished by friendly aid, and apparently a state of harmonious working together for the common good was inaugurated.

During the past year I have, with the concurrence of the Executive Committee of the Association, ordained into the ministry two persons who had served as candidates a portion of a year,— Henry Clinton Hay, at the meeting of the Association at Elmwood, October 1, 1885, and Gardner Ingalls Ward, at Springfield, February 8, 1886.

Communicated to Rev. Chauncey Giles, of Philadelphia, General

Pastor, the concurrence of the Association in the ordination of William L. Worcester.

October 21, 1885, by the advice of Rev. John Worcester, President of the Convention's Theological School, authorized Frank L. Higgins as a candidate for the ministry for one year. April 5, 1886, gave Benjamin Worcester authority to preach for one year. July 5, 1885, confirmed, at Waltham, Franklin Howard Edson.

During the year have administered the Holy Supper nineteen times and preached forty-three times. Have attended three funerals and two weddings. Have been confined at home by illness some six or seven weeks. Conducted services at the annual meeting of the Connecticut Association at Hartford, February 22, 1886. The meeting was unusually large, and was regarded as quite useful. Have the past year distributed a large number of the gift-books, especially to students of Theological Seminaries in Boston and its vicinity.

JOSEPH PETTEE.
General Pastor.

REPORT OF THE MISSIONARY BOARD.

THIS Board has consisted, during the past year, of Rev. Messrs. Pettee, John Worcester, Hinkley, and Wright, and Mr. William J. Cutler, on the part of the Association, and of Messrs. Dewson, Phelps, Mason, Whiston, and Carter, on the part of the Union. It has held ten meetings with an average attendance of from seven to eight members. Mr. Stearns also attends to read his report.

At each meeting the General Pastor first reads his report from his diary. He has visited Waltham, Pawtucket, and Franklin quarterly to preach and administer the sacraments. For the same purpose he visited Springfield till the ordination of Mr. G. I. Ward made this unnecessary. He has also visited on Sundays the Societies which have pastors, occupying the pulpit and consulting for the welfare of the Church. Visits to circles of receivers have been made to East Woburn, West Foxboro, Taunton, and Manchester, N. H. Several times he has preached to the Dorchester meeting, and has supplied Mr. Stearns's place at Mansfield when he was away. He has also met with the Connecticut Association and has preached to it. The fact that Mr. Stearns was in the field, combined with the effect of injury through an accident and of recent

inflammation of the eyes, has somewhat lessened his activity as a missionary, but all the duties devolving upon him as General Pastor have been performed in his usual conscientious manner.

Mr. Stearns, during the year, has acted under the direction of the Board, and his moderate salary has been paid by the Union which has received back from the Mansfield Society somewhat less than two hundred dollars, so that the actual cost of Mr. Stearns's services has been about seven hundred and fifty dollars. In April last he was engaged at home and in places in Bristol County. In May and June he made two trips to the western part of the State. About five weeks were spent in this way, and during that time he found many persons not known to us before, sold books and tracts, took subscriptions for periodicals, and did all that he could to quicken interest and disseminate knowledge. In August he was in Rhode Island on similar errands. During September he was unwell, but also visited Rhode Island and places in his vicinity. In October and November he visited Lynn, Lowell, Lawrence, and Gloucester, finding means to hold Sunday services then or later in all these places. He also went to Marblehead, Methuen, Haverhill, Beverly, Newburyport, and Andover. Most of December he spent at home, preparing to give lectures. In January he was unwell, but spent a Sunday at Gloucester. In February, while at Lowell, he fell, laming his wrist so that he could not write, but he gave three lectures there. In March he twice held services in Lynn, and also in Gloucester. From this summary some idea may be formed of what he has been able to do. His best work seems to be done in visiting isolated persons, and the Board would have been glad if more of his time could have been spent in this way. It is, however, somewhat difficult for a man, no longer young, to do much of this work in cold weather, and in summer the small salary may oblige him to till his ground for the support of his family.

Beside the work of these two, the Board has had some service from Dr. Hibbard, at Martha's Vineyard, and from Mr. Werren at Manchester, N. H. Of this visit, Mr. Werren says,—

ABINGTON, April 3, 1886.

To the Missionary Board of the Massachusetts Association: —

By invitation of our General Pastor I visited the German New-Church Society of Manchester, N. H. on the last Sabbath (twenty-eighth day) of February. Unfortunately the day was the coldest and most unfavorable of the whole winter, and I had only a partial view of the Society there.

The members of that quite-recently organized and incorporated body are nearly all unacquainted with our language, and with few exceptions operatives in the cotton mills. The greater number are quite recent believers, but all evidently very earnestly interested. They have a very intelligent leader who conducts services regularly every Sabbath morning; as I understand to the perfect satisfaction of all. The Superintendent of the Sabbath School is a lady of much tact and great devotion to her work.

It would seem that the Church has a very good hold among the people, and that in taking proper care to select a good time for visiting them, ministerial services might be of great help, strengthening them in many ways. The Society, however, is quite poor in a worldly point of view; but it embraces apparently a good deal of intelligence.

The Holy Supper was administered after the morning service to about twenty. An afternoon service was held at which three infants were baptized. By another year quite a class of young people will wish to be confirmed.

I have made no arrangement to visit the place again, although I was invited to come in the summer. I thought a short report might not be out of place and respectfully submit the above.

Yours etc.,

J. E. WERREN.

The movement at Dorchester has received the earnest attention of the Board. Several members have visited the meetings held on Sunday afternoons. A conference was also held with the leading men of that locality. During a part of the time the Board procured from the Union an additional payment to the leader. The Board believes that, under its present leader, Mr. George S. Wheeler, a student in the Theological School and one of the members of the organization first formed by Mr. W. H. Alden and others, the movement is proceeding in a favorable manner. It is also receiving the assistance of ministers who assist him gratuitously.

No lectures by pastors have been given under the auspices of the Board, mainly because the pastors were closely occupied with their home duties.

The Association instructed the Board to report rules for the disbursement of the Ministers' Relief Fund, but it is not found necessary to make any such report, and the Board asks to be discharged from the duty.

Respectfully submitted,

T. F. WRIGHT, *Secretary.*

Report of the Executive Committee.

This committee has met four times during the year,— twice since the last session of the Association. These meetings were called for the purpose of acting upon applications for ordination. In the first case the Philadelphia Society requested the sanction of this Association to the ordination of William L. Worcester, and in the second case the application was for the ordination of Gardiner I. Ward. In both cases by unanimous vote the committee approved of the ordinations.

Respectfully submitted,

T. F. Wright, *Secretary.*

Report of the Committee of Ministers.

Ten meetings have been held during the year, with an average attendance of eleven ministers. Some have too far to come to be present every time, and some are absent with less reason. The majority, however, are sure to be present except when other duties prevent them, or when, as lately happened, the Secretary fails to send out his notifications.

Among the subjects which have been considered are, the State of our work in Sweden, Spiritual Temptations, the State of the Insane on entering the other Life, Freedom through Spiritual Equilibrium, Home Mission Work, Christian Union, meaning of the saying "He increased in Wisdom," the Lord's Temptation from Angels, How to increase the Effectiveness of our Missionary Work, Suspensions from the Ministry, The Disappearance of the Lord from His Disciples, the Right Conduct of Consorts towards unfaithful Partners, the Book on Solomon's Temple, the Establishment of an Orphanage, Idealism in the light of New-Church Doctrine, Creations in the Spiritual World, the Destructibility of Remains, Parish Visiting, and the right understanding of several passages in Swedenborg.

The committee has requested Mr. Mayhew ro read to the Association a paper on the subject of an Orphanage.

The committee would present the following as the list of ministers: —

MINISTERS OF THE ASSOCIATION.

General Pastor.

JOSEPH PETTEE.

Pastors and Ministers.

WARREN GODDARD,
SAMUEL H. WORCESTER,
* JOHN P. PERRY,
JAMES REED,
T. O. PAINE,
JOHN WORCESTER,
* JOSHUA T. EATON,
GEORGE F. STEARNS,
SAMUEL M. WARREN,
WILLARD H. HINKLEY,
WILLIAM H. MAYHEW,
THEODORE F. WRIGHT,
STEPHEN JEPSON,
WARREN GODDARD, JR.
HORACE W. WRIGHT,
HENRY E. GODDARD,
RICHARD WARD,
JOHN WESTALL,
JULIAN K. SMYTH,
D. VINCENT BOWEN,
JACOB E. WERREN,
H. CLINTON HAY,
GARDINER I. WARD.

Authorized Preacher.

BENJAMIN WORCESTER.

* Not officiating.

Respectfully submitted,

JOSEPH PETTEE, *Chairman.*

T. F. WRIGHT, *Secretary.*

Report of the President of the Massachusetts New-Church Union.

The various uses performed for the Church in New England by this body have been prosecuted during the year which ended February 28, 1886, with unusual activity and energy by the Standing Committee and its agents and *employés;* and the results of the work, so far as can be observed, are encouraging as to their general influence upon the community, and upon the Church itself, in the external aspects of its spiritual growth.

It is nevertheless true that for the first time in several years our expenses, though not exceeding those of the previous year, are in excess of our income by the sum of $292.03. A comparison of the account of the Treasurer herewith submitted with that of last year, shows the amount of voluntary contributions to have been less by $316.09 than in 1885; while the income from our investments and other resources has somewhat exceeded that of previous years.

A summary of the present account shows our receipts to have been —

From Voluntary Contributions, etc.	$2,627.11	
For use of Rooms	289.00	
From Rents, less Taxes, etc.	2,944.85	
Profit on Booksales	114.60	
Interest	61.51	
Total		$6,037.07

The expenditure has been —

For Salary and Expenses of Mr. Pettee	$1,397.27	
Missionary Work	1,073.53	
New-Jerusalem Magazine deficit	397.53	
Children's Magazine deficit	175.61	
Salaries and Expenses at Rooms	2,685.65	
Furniture and Repairs	245.19	
Printing Journals, etc.	203.12	
General-Convention Assessment	78.35	
Book-Binding	32.85	
Insurance	40.00	
Total		$6,329.10
Deficit as before stated		$292.03

No definite reason can be given for this falling off in contributions, unless it appears as the result of our prospective increase in

regular income from the legacies which have been made to the Union.

These have not been available to us during the past year for income, and had they been, the fact of such increase ought to lead to an extension of usefulness, rather than to a decrease of our sense of responsibility.

In this connection we take much pleasure in stating that the Union has recently received a direct donation of the sum of $10.000 from Mr. Richard Perkins of Boston, the income of which is to be applied year by year to the general uses of the Church administered by us.

This sum has already been applied to the discharge of the mortgage of $9,500 which had remained upon the building on Tremont Street, which now stands free from incumbrance as the principal investment of our several Trust Funds. The estate cost us $50,000. The whole of the second floor, with a part of the upper floor and of the cellar, are occupied for our own uses; and the net rent of the remainder pays six per cent. upon the cost, with some advance to be realized in the near future.

In addition to the gift of Mr. Perkins, we are informed of other legacies amounting to about $5,000 which may be expected from friends recently deceased. The sum of $148 has also been received as the final payment into the Thomas Fund, thus increased to $5,081.32.

In view of these large additions to our funds, it has seemed necessary to ask the Legislature to increase our power to hold real and personal estate, from $100,000, the present limit, to $250,000, and this has been done during its present session.

The usual work of the Union has proceeded in its accustomed channels with activity everywhere, but without any especial effort in new directions.

At the Rooms two hundred and six meetings of committees, classes, and other bodies, have been held during the year, and the attendance of visitors has been fully up to the usual standard.

The libraries, especially the Circulating Library, continue to be largely used; the latter showing an increase in taking out of books over the last few years. One hundred and ninety-three volumes of Swedenborg's works, and eight hundred and eight volumes of collateral writings, in all, one thousand and one volumes have been circulated. Twenty-nine new volumes have been added. The

Reference Library is rapidly becoming more valuable in rare and important Church literature. One hundred and fifty-five volumes, many of them rare and valuable, have been added since our last annual report.

In the Booksales Department the sales for the year were over $2,500, being $250 in excess of last year. That the profit in this branch was small, is due to a considerable expenditure for new book shelves and to loss upon the Swedenborg Calendar, for which the demand was so small as to indicate that it is not needed.

Besides purchasing the stock of books belonging to Mr. H. H. Carter, we have also taken from the Swedenborg Lecture Bureau their whole stock, about four thousand copies, of the cheap edition of *Heaven and Hell*, and are selling it at reduced prices.

The publication of the Magazines is still conducted at some loss; the *New-Jerusalem Magazine* showing a deficit of $397.53, and the *Children's Magazine* of $175.61; a loss which we would be glad to abate by an increase of subscribers, if it were possible. We note a decrease of fifteen in the number of subscribers to the *New-Jerusalem Magazine*, which is now five hundred and fifty-nine, and an increase of forty-four in that of the *Children's Magazine*, now six hundred and ninety-six.

The volume of work in the printing-office has been less than the previous year, but in addition to our magazines, journals, circulars, notices, and office work, we have printed Correspondence-School Notes and other work for the Theological School; manuals, etc., for the Boston, Newton, Providence, Brookline, and Boston Highlands Societies; work for the Boston and Roxbury Sabbath Schools, the Young People's Association of the Boston Society, and the New-Church Club; new editions of Doctrinal Series I. and II. Manuals for the Board of Publication, circulars for Board of Missions, Journals and Reports for the General Convention, American Conference of New-Church Ministers, Massachusetts Sabbath-School Conference, American New-Church Sabbath-School Association, Ohio Association; and the volume of lectures by Rev. John Worcester.

The missionary work of the Association is fully reported by the Association Board which has charge of the details; for this work we have expended $1,073.53, which is nearly $300 more than last year.

The arrangements by which the Timothy Mitchell Funds were to

be given up, as mentioned in last year's report, were consummated early in the year.

The sum of $250 received by us in compensation for the abrogation of the Trust, was by vote added to the Fund for Aged Ministers. In relation to this fund the Standing Committee has voted that the Association be recommended to pass a vote authorizing the Union to merge the balance of the Fund for Disabled Ministers, collected under the resolution of October, 1882, with the larger fund established by the Union for the same purpose, and heretofore called "The Searle Fund for Aged Ministers." This amount is only $39.38, but as it is a fund held by us in trust for the Association, this action seems necessary.

The vacancy in the Standing Committee caused by the death of Mr. Lyman Clark, was filled at the November meeting by the unanimous election of Mr. Rufus C. Kimball, of Brockton.

The important change in the time of holding the annual meeting of the Union, which has been discussed during the year by both bodies, and finally recommended by the Association at its October meeting, was consummated at a special meeting of the Union held January 6, 1886, at which meeting Article X. of the By-Laws was amended so as to read,—

"The Union shall meet annually upon the day of the annual Fast, or such other day in April as the Standing Committee shall appoint."

To-day, then, for the first time, the annual meeting of the Union is to be held upon the same day as the spring meeting of the Association. The object of the change, which is to ensure a fuller attendance of members and enlist a larger number of persons in the important duty of electing its officers, and discussing its functions, will be ensured only by carefully attending to the preserving of its membership, as those alone who have become members by subscribing their names to the By-Laws can cast a lawful vote in its meetings.

The By-Laws of the Union provide that "any member of the Massachusetts Association of the New-Jerusalem Church may become a member of the Union by subscribing to its By-Laws," and it is much to be desired that every person entitled to do so shall accept this privilege.

F. A. Dewson, *President.*

TREASURER'S

DR. A. M. KNIGHT, TREASURER, *in account with*

1885.			
April 2.	To Collection at Association Meeting	$93.20	
Oct. 1.	" " "	61.00	
			$154.20
	Amount received from Boston Society	250.00	
	" " Ladies' Reading Class	19.00	
	" " Harvard Biblical Club	10.00	
	" " Moral Education Ass'n	10.00	
			289.00
	Contributions received: —		
	Boston	1,186.60	
	Brookline	30.00	
	Waltham	30.00	
	Abington	66.36	
	Yarmouth	31.27	
	Franklin	19.00	
	Bridgewater	100.00	
	Lancaster	20.00	
	Fall River	48.25	
	Newtonville	344.17	
	Mansfield	177.30	
	Boston Highlands	50.00	
	Brockton	92.00	
	Pawtucket	50.00	
	Gloucester	24.84	
	Salem	22.10	
	Kingston	5.00	
	Dorchester	5.00	
	Springfield	6.32	
	Connecticut Association	27.50	
	Sundries	137.20	
			2,472.91
	Rents, Jenkins Building	$4,370.86	
	Less Taxes, Interest, Repairs, and Sundry Expenses	1,426.01	
			2,944.85
	Book-Sales Profits		114.60
	Balance of Interest Account		61.51
	Deficit, to balance account		292.03
			$6,329.10

REPORT.

The Massachusetts New-Church Union.

1886.			Cr.
Feb. 27.	By Cash paid Rev. Joseph Pettee, Salary	$1,200.00	
	Expenses	197.27	$1,397.27
	" " E. A. Whiston, Salary	1,600.00	
	" " Miss S. E. Wyeth, "	550.00	
	" " Wages of man	216.00	2,366.00
	" Cost of April Journal of Association	68.42	
	" " October " "	30.82	99.24
	" Insurance (Furniture and Libraries)		40.00
	" Assessment of General Convention, 1885-6.		78.35
	" Binding Library Books		32.85
	" Printing "Our Church Uses." 2 nos.		56.88
	" Sign at front door of Building		20.00
	" Repairs on Carpets, Ceilings, and Stoves		59.81
	" Fuel		47.33
	" Gas		49.95
	" Bibles for Ministers ordained		10.00
	" Printing Circulars, Notices, etc.		47.00
	" Sundry Expenses at Rooms		212.37
	" Two new Bookcases $150. Other Furniture $15.38		165.38
	" Cash paid by order of Missionary Board		1,073.53
	" Deficit on N. J. Magazine charged off		397.53
	" " Children's " "		175.61
			$6,329.10

Dr. NEW-JERUSALEM MAGAZINE.

1886.			
Feb. 27.	To Cost of Printing and Mailing, and Editorial Expenses, including Stock of Paper for 1886		$1,536.56
			$1,536.56

Dr. CHILDREN'S NEW-CHURCH MAGAZINE.

1886.			
Feb. 27.	To Cost of Printing and Mailing, and Editorial Expenses, including Stock of Paper for 1886		$880.00
			$880.00

Dr. LIBRARY FUND.

1886.			
Feb. 27.	To Cash for Books		$277.10
	Balance		673.55
			$950.65

Dr. SCITUATE SUNDAY-SCHOOL FUND.

1885.			
Aug. 6.	To Cash for Religious Services at Scituate		$20.00
1886.			
Feb. 27.	Balance		1,176.18
			$1,196.18

Dr. TIMOTHY MITCHELL FUND.

FOR THE BENEFIT OF THE EAST-BRIDGEWATER SOCIETY.

1885.			
April 4.	To Cash in Savings Banks		$5,622.55
	Real Estate at Satucket		1,000.00
			$6,622.55

The above two items transferred to B. W. Harris, as agent of the East-Bridgewater Society, in full surrender of this trust.

NEW-JERUSALEM MAGAZINE. Cr.

1886.			
Feb. 27.	By Cash for Subscriptions, Advertisements, and Bound Volumes		$1,139.03
	Deficit charged to Profit and Loss		397.53
			$1,536.56

CHILDREN'S NEW-CHURCH MAGAZINE. Cr.

1886.			
Feb. 27.	By Cash for Subscriptions and Bound Volumes		$704.39
	Deficit charged to Profit and Loss		175.61
			$880.00

LIBRARY FUND. Cr.

1885.			
Mch. 1.	By Balance		$891.81
	Cash, Sundries		5.33
	Interest		53.51
			$950.65
1886.			
Mch. 1.	By Balance		$673.55

SCITUATE SUNDAY-SCHOOL FUND. Cr.

1885.			
Mch. 1.	By Balance		$1,136.18
	Interest		60.00
			$1,196,18
1886.			
Mch. 1.	By Balance		$1,176.18

TIMOTHY MITCHELL FUND. Cr.

FOR THE BENEFIT OF THE EAST-BRIDGEWATER SOCIETY.

1885.			
Mch. 1.	By Balance		$6,622.55
			$6,622.55

DR. TIMOTHY MITCHELL PERSONAL FUND.

FOR THE BENEFIT OF EAST-BRIDGEWATER SOCIETY AFTER DEATH OF MR. AND MRS. MITCHELL.

1885.			
April 4.	To Cash in Savings Banks		$4,250.00
	Real Estate at Elmwood		1,000.00
			$5,250.00

The above two items transferred to B. W. Harris, as agent of the East-Bridgewater Society, in full surrender of this trust.

DR. SEARLE FUND FOR AGED MINISTERS.

1885.			
May 29.	To Printing Circulars		$1.75
1886.			
Feb. 27.	Balance		2,614.90
			$2,616.65

DR. THOMAS FUND.

1886.			
Feb. 27.	To Balance		$5,081.32
			$5,081.32

DR. SUNDRY FUNDS.

1885.			
May 29.	To Aged Ministers' Fund, transferred to Searle Fund for Aged Ministers		$39.38
1886.			
Feb. 27.	Balance		49,828.32
			$49,867.70

TIMOTHY MITCHELL PERSONAL FUND. Cr.

FOR THE BENEFIT OF EAST-BRIDGEWATER SOCIETY AFTER DEATH OF MR. AND MRS. MITCHELL.

1885.			
Mch.	1.	By Balance	$5.250.00
			$5,250.00

SEARLE FUND FOR AGED MINISTERS. Cr.

1885.			
Mch.	1.	By Balance	$2,108.31
May	7.	Aged Ministers' Fund transferred	39.38
		Amount received in Settlement of Mitchell Trust and placed in this Fund by Vote of the Standing Com.	250.00
		Cash, Contributions	92.46
		Interest	126.50
			$2,616.65
1886.			
Mch.	1.	By Balance	$2,614.90

THOMAS FUND. Cr.

1885.			
Mch.	1.	By Balance	$4,933.32
Dec.	2.	Cash from Executor of Estate, final dividend	148.00
			$5,081.32
1886.			
Mch.	1.	By Balance	$5,081.32

SUNDRY FUNDS. Cr.

1885.			
Mch.	1.	By Balance	$39,867.70
1886.			
Feb.	27.	Perkins Fund (new)	10,000.00
			$49,867.70
1886.			
Mch.	1.	By Jenkins Fund	$30,385.88
		Scituate Fund	5,000.00
		Emerson Fund	200.00
		Sarah Searle Fund	742.44
		Moses Day Fund	500.00
		Nancy Hills Fund	3,000.00
		Perkins Fund	10,000.00
			$49,828.32

DR. STOCK ACCOUNT.

1886.		
Feb. 27.	To Balance	$4,770.62
	Profit and Loss	126.65
		$4,897.27

DR. CASH ACCOUNT. CR.

FOR THE YEAR ENDING FEBRUARY 27, 1886.

March 1, 1885.			
To Balance on hand	$282.79	By Children's Magazine	$880.00
Children's Magazine	704.39	New-Jerusalem Magazine	1,536.56
New-Jerusalem Magazine	1,139.03	Booksales	2,580.12
Booksales	2,306.71	Expense Account	4,517.05
Rent Account	4,370.86	Rent "	1,426.01
Library Fund	58.84	Library Fund	277.10
Interest Account	306.50	Interest Account	244.99
Printing Office	2,415.10	Printing Office	2,189.98
Inc. T. M. E. B. Fund	14.51	Inc. T. M. E. B. Fund	14.51
Contributions	2,627.11	Printing-Office Equipment	106.46
Searle Fund for A. Min.	468.96	Scituate S. S. Fund	20.00
Thomas Fund	148.00	Missionary Board	1,073.53
Income Account	289.00	Newtonville Estate	81.20
Scituate S. S. Fund	60.00	Furniture and Fixtures	165.38
		Searle Fund for A. Min.	1.75
		Balance on hand Feb. 27, 1886	77.16
	$15,191.80		$15,191.80

STOCK ACCOUNT. CR.

1885.			
Mch. 1.	By Balance		$4,897.27
			$4,897.27
1886.			
Mch. 1.	By Reference Library		$1,850.00
	Circulating "		500.00
	Furniture and Fixtures		1,102.53
	Part of Stock of Books on Sale		1,318.09
			$4,770.62

DR. TRIAL BALANCE. CR.

Feb. 27, 1886.		Feb. 27, 1886.	
Mass. N. C. Union Building,	$50,000.00	Jenkins Fund	$30,385.88
Mortgage (Scituate)	2,600.00	Scituate S. S. Fund	1,176.18
Reference Library	1,850.00	Thomas "	5,081.32
Circulating "	500.00	Scituate "	5,000.00
Furniture and Fixtures	1,102.53	Chas. Emerson "	200.60
Printing-Office Equipment	1,600.79	Sarah Searle "	742.44
Newtonville Estate	3,166.12	Searle Fund for Aged Min.	2,614.90
New-England Trust Co.	10,000.00	Library Fund	673.55
Books on Sale	3,111.80	Nancy Hills Fund	3,000.00
Cash	77.16	Moses Day "	500.00
		Perkins "	10,000.00
		Mortgage on Building	9,500.00
		Balance of Accounts due	363.51
		Stock Account	4,770.62
	$74,008.40		$74,008.40

ALBERT M. KNIGHT, *Treasurer.*

Examined and approved, April 7, 1886.

WM. J. CUTLER,
R. M. PULSIFER,
G. T. HAWLEY,
Committee on Accounts.

STATISTICS FOR THE YEAR ENDING APRIL 8, 1886.

Name of Society.	Pastor, Minister, or Leader.	No. of Members.	Average attendance at Holy Supper.	Average attendance at Public Worship.	Baptisms.	Confirmations.	Added to Membership.	Deaths and Removals.	S. S. Teachers.	S. S. Scholars.
Abington	J. E. Werren, Pastor	77	41	80	*3	.....	2	1	6	40
Boston	James Reed, Pastor	627	290	325	35	17	24	20	22	257
Boston Highlands	J. K. Smyth, Pastor	153	100	200	6	10	15	2	20	176
Bridgewater	T. F. Wright, Pastor	115	86	175	24	3	2	3	10	156
Brockton	H. E. Goddard, Pastor	86	60	200	7	13	13	3	12	176
Brookline	W. H. Hinkley, Pastor	55	46	63	.....	.....	1	2	7	55
East Bridgewater	T. O. Paine, Pastor	53	40	90	5	.....	7	1	12	76
Fall River	John Westall, Pastor	32	17	50	3	3	3	.....	7	67
Gloucester		10	.....	.....	.....	.....	.....	.....	.....	.....
Lancaster	Richard Ward, Pastor	41	30	36	1	.....	.....	1	2	22
Mansfield	G. F. Stearns, Minister	17	10	27	1	.....	.....	.....	3	22
Newton	John Worcester, Pastor	66	66	.....	2	1	2	1	6	45
Pawtucket, R. I.	F. Pratt, Leader	14	10	12	.....	.....	.....	.....	.....	.....
Providence, R. I.	W. Goddard, Jr., Pastor	107	44	86	7	5	7	2	10	108
Salem	D. V. Bowen, Minister	20	20	40	5	.....	2	1	3	24
Springfield	G. I. Ward, Minister	17	20	25	.....	.....	.....	.....	3	32
Waltham	B. Worcester, Leader	39	47	72	.....	1	1	.....	5	49
Yarmouth	W. H. Mayhew, Pastor	32	17	.....	1	.....	.....	1	3	27

Total number of members, 1,561

*At Manchester, N. H.

CONSTITUTION AND BY-LAWS.

CONSTITUTION.

1. This Association shall be called The Massachusetts Association of the New-Jerusalem Church.

2. The Societies composing it are the Boston, Bridgewater, Abington, East Bridgewater, and North Bridgewater Societies, and any other Societies of the New-Jerusalem Church admitted by vote of the Association.

3. The acting members of its meetings shall be its Ministers, and Delegates duly chosen by the Societies.

4. The Ministers of the Association shall be the General Pastor, the Pastors and Ministers of the Associated Societies, and any other Ministers recognized as such by the General Convention of the New Jerusalem in the United States of America, who reside within the limits of the Association. Acting under the provisions of the Constitution of the General Convention, the Association directs that a candidate who is ordained into the ministry with its sanction, shall be authorized to lead in public worship, to preach the Word according to the heavenly doctrines, to administer the Sacraments of Baptism and the Holy Supper and the rite of Confirmation, and to consecrate marriages.

5. Each Society shall be entitled to three Delegates, and one additional Delegate for every twenty-five members, until the number of members exceeds one hundred; beyond which number, fifty additional members shall be required to confer an additional Delegate.

6. All members of the Associated Societies, in good standing in the same, may be present at, and take part in, the deliberations of the meetings; and may be appointed on Committees and charged with other duties by the Association.

7. The Officers of the Association shall be a General Pastor and a Secretary, together with a Committee of Ministers, an Executive Committee, a Missionary Board, and a Committee on Religious Education.

8. The General Pastor shall hold his office by a tenure similar

to that of the Pastor of a Society. He shall have a general supervision over the affairs of the Association, shall preside at meetings of the Association, and shall have authority to call special meetings thereof, to alter the time and place of holding meetings, and to convene the Committee of Ministers and the Executive Committee at his discretion.

9. The duties of the Secretary shall be those usually pertaining to that office.

10. The Committee of Ministers shall consist of all the Ministers of the Association.

11. The Executive Committee shall consist of the General Pastor and the Secretary, and of twelve Ministers and twelve Laymen to be elected annually. It shall act, in conjunction with the General Pastor, on all matters relating to the ordination of Ministers, the authorization of preachers when the General Pastor has not sole jurisdiction under the rules of the Convention, and on the application of Societies for institution and for their admission into the Association. This Committee shall act with the authority of the Association, and have a general superintendence of its affairs, in the interim of its meetings. It shall prepare business for the action of the Association, and shall hold meetings by previous appointment, or at the call of the General Pastor, or at the call of any five members of the Committee. Seven members shall constitute a quorum.

12. The General Pastor, and four other persons, to be appointed annually by the Executive Committee, shall, with five other persons, to be appointed by the Standing Committee of the Massachusetts New-Church Union, together constitute the Missionary Board of the Association and Union. This Board shall have the entire charge and control of all the missionary and colportage work, and the appointment and direction of the persons by whom it is performed; but the compensation of such agents shall be fixed by the Standing Committee of the Union.

13. The Committee on Religious Education shall consist of five members, who shall be elected annually; and it shall be their duty to consider and report from time to time upon subjects connected with religious education.

BY-LAWS.

1. THIS Association shall meet semi-annually in April and October.

2. The Order of Proceedings at meetings of the Association shall be:—

1. Divine Worship.
2. Collection for the Massachusetts New-Church Union.
3. Calling the Roll.
4. Reports of Societies (in April).
5. Election of Officers (in October).
6. Report of General Pastor.
7. Report of Missionary Board.
8. Report of Executive Committee.
9. Report of Massachusetts New-Church Union.
10. Report of Committee of Ministers.
11. Report of Committee on Religious Education.
12. Reports of Special Committees.
13. Unfinished Business.
14. New Business.

3. All Reports of Committees shall be in writing, and shall be signed by the Chairman or a majority of the Committee.

4. All resolutions shall be in writing; and any motion shall be reduced to writing, and presented to the Chair, if desired.

5. At the close of each meeting, the Journal of its proceedings shall be read.

6. The Journal of each meeting, together with such Reports and other documents as the meeting may direct, shall be printed by the Secretary in such manner as the Association shall from time to time direct; but when a document is abridged for the purpose of publication, the Secretary shall preserve a copy of the original.

7. Each Society shall report to the April meeting of the Association, its statistics for the year, together with such other information as ought to be laid before the Association.

8. The Executive Committee shall elect the delegates to represent this Association in the General Convention, and the delegates thus selected shall be authorized to fill any vacancies which may exist in their number.

9. The Committee of Ministers shall annually revise the list of ministers, and report the same to the Association.

10. When the application of a Society for admission into this Association is granted, if delegates from the Society be present, they shall be received by the Presiding Officer in a manner similar to that in which he would receive members into a Society.

11. In case any question arises as to the respective duties or jurisdiction of the Association and Union, a convention shall be called upon the request of either body, to consist of the Standing Committee of the Union, and the Executive Committee of the Association; and the action of such convention shall be considered final, until annulled or modified by the Association or the Union.

LIST OF SOCIETIES.

BOSTON	organized Aug. 15, 1818.
BRIDGEWATER	May 29, 1833.
ABINGTON	Feb. 25, 1835.
EAST BRIDGEWATER	Aug. 2, 1838.
BROCKTON	Sept. 12, 1838.
PROVIDENCE, R. I.	Oct. 15, 1839.
YARMOUTH	Sept. 20, 1843.
PAWTUCKET, R. I.	Apr. 4, 1844.
LOWELL	Sept. 17, 1844.
FOXBOROUGH AND MANSFIELD	Nov. 19, 1846.
SPRINGFIELD	Mch. 27, 1853.
FALL RIVER	Nov. 12, 1854.
BROOKLINE	Apr. 29, 1857.
CONTOOCOOK	May 24, 1857.
TAUNTON	Aug. 26, 1860.
SALEM	Jan. 25, 1863.
NEWTON	Apr. 11, 1869.
WALTHAM	July 4, 1869.
BOSTON HIGHLANDS	Dec. 12, 1870.
GLOUCESTER	May 11, 1871.
LANCASTER	Oct. 10, 1875.

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